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The character of St. Paul











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# CHARACTER OF ST. PAUL.

BY

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LECTURE I.

TACT AND PRESENCE OF MIND.

IN Paul's preaching I discover nothing of that spirit which delights in doing violence to the feelings of an audience, and takes its pastime in communicating offensive truths in the most offensive manner. He is conscious of his commission, but has no wish on every occasion to put forth all its powers. On the contrary, nothing is more striking in the discourses of St. Paul than the tenderness and delicacy displayed in them towards the persons he is called upon to instruct, exhort, or reprove. He faithfully administers the worm-wood, but still anoints the lip of the cup . . . . So, in his pastoral intercourse with the people, practical good sense (as we should say of an ordinary man) ever governed his advice . . . . His maxims are all such as would be considered by the most politic children of this world judicious and wise . . . . And I cannot but observe what a fund of evidence for the truth of the Gospel lies in this feature of St. Paul's character—for as nobody, I am sure, can read his Epistles, and doubt for a moment the sincerity of his own belief in the doctrines he was teaching, so no one can contemplate the considerate temperament, so distinctly manifested in him, without feeling equally sure that he was no visionary, no dupe to fancies of his own, but was a man to weigh testimony before he yielded to it.

J. J. BLUNT.

## LECTURE I.

### TACT AND PRESENCE OF MIND.

*“Walk in wisdom toward them that are without, redeeming the time: Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.”—COL. iv. 5, 6.*

THE first, and by no means the easiest, duty of the Lecturer appointed to preach these sermons consists in the judicious choice of a subject. The conditions of the endowment under which the sermons are preached prescribe that their topics are to have some reference to the Difficulties of Scripture or the Evidences of Christianity. Here is manifestly no very narrow restriction. But when it is considered that the subjects, however chosen, must be kept within the limits of four or five lectures\*—that these Lectures, too, are to be really Sermons orally delivered—it does not seem

\* See the Preface.

judicious to aim at the construction of abstruse or learned treatises. And when, further, the Lecturer feels, as on the present occasion, that he is forced to take a modest estimate of his own powers, his wisdom is to decline what demands elaborate treatment or is embarrassed with peculiar difficulties. His natural course (while not forgetting the main purpose of the Lectures) is to choose some subject with which he himself is already familiar, which admits of being easily broken into separate portions, and which, however superficial, has yet, for its own sake, a fair claim to be listened to with interest and attention.

These considerations have determined me to preach on *the Character of St. Paul*—not on the details of his journeys, not on the peculiarities of his style, not on his modes of teaching, whether doctrinal or moral—though all these must incidentally furnish materials—but on the features of the personal character of the man himself, whether those features were natural or the result of his religion.



Here no doubt is a difficulty at the outset. It is not easy, in any Christian biography, to separate always what belongs to nature and what belongs to grace—not easy, in St. Paul's case, to distinguish what he would have been, if he had remained a Pharisee, from what he actually became as an Inspired Apostle. But of Apostles, as of all converted men, it is true that much of the natural character is carried within the sphere of grace. And without attempting to draw this line of separation, at least for the present, I may successively take one characteristic at a time, and make it the subject of separate discourse. Nor can any one of such sermons be held unsuitable to any audience, whether it be a Scientific Congress at the beginning of the month,\* or the influx of new University Students at the end of it.†

This plan, as I have said, admits of separate sermons, each having a unity of its own. Yet

\* This Lecture was delivered during the week in which the British Association for the Advancement of Science met at Cambridge.

† See Lecture I.I.

three purposes I wish to keep definitely before me throughout. (1.) In the first place, so far as the *same* features of character come easily and naturally into view from a survey of all the documents which supply our information—from all those parts of the book of the Acts which affect this Apostle, and from all the letters written by the Apostle himself—we obtain an argument for the *authenticity* of all; for if we can follow one thread through the whole, even though that thread be a fine one, it is surely some indication that the *texture* of the whole is coherent. (2.) Secondly, so far as a *definite and self-consistent character* emerges into view, on an examination of all that is written by St. Paul or concerning him, so far (it seems to me) we have rather a stubborn argument to present against the theory that Christianity, in the form in which the New Testament exhibits it, came together by a kind of accidental or mythical process. (3.) But, thirdly (and I cannot but dwell with most satisfaction on this), we have here, in all its parts, a *religiously practical subject*. There

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is something very unsatisfactory in dealing in the pulpit with the mere abstract evidences of Christianity—in turning a consecrated building into a court of inquiry, and putting the Gospel, as it were, on its trial—when we ought rather to be thinking of souls to be saved. But this subject relieves us from any such necessity. And so far as we can accurately describe St. Paul's character, we *must* be fulfilling his precept, as contained in the text. We shall certainly *thus* be 'redeeming the time;' for time so occupied can never be lost. Our words will really be 'seasoned with salt,' because they will have the wholesome flavour of Practical Christianity.

As to the text which I have chosen, because it suitably introduces us to the first feature of St. Paul's character which I propose for consideration, it means rather more than at first sight appears. Even a careful reader might fail to catch the full meaning of the words which the Apostle uses here, and almost identically in the parallel Epistle, written at the same time to the Ephesians. They

belong to a class of metaphors characteristic of St. Paul, drawn, not (as is the case, for instance, with St. James\*) from the natural world, but from the intercourse and employments of busy human life—such as marriage, or the making of wills, or Greek games, or Roman soldiers, or agriculture, architecture, slavery. Here the metaphor is from the market. What the Apostle in effect says is this—‘Buy out of the market what you may never find so cheap again. Act like a wise and intelligent merchant. Seize the opportunity while you have

\* There is more imagery drawn from mere natural phenomena in the one short Epistle of St. James—‘the waves of the sea driven with the wind and tossed’ (Jam. i. 6), ‘the flower of the grass’ (ib. 10), ‘the sun risen with a burning heat’ (ib. 11), ‘the fierce winds’ (iii. 4), ‘the kindling of the fire’ (ib. 5), ‘the beasts, birds, and serpents, and things in the sea’ (ib. 7), ‘the fig, olive, and vine,’ ‘the salt water and fresh’ (ib. 12), ‘the vapour that appeareth for a little time and then vanisheth away’ (iv. 14), ‘the moth-eaten garments’ (v. 2), ‘the rust’ (ib. 3), ‘the early and latter rain’ (ib. 7), ‘the earth bringing forth her fruit’ (ib. 18)—than in all St. Paul’s Epistles put together. The reference to the growth of grain (1 Cor. xv. 37), and to the sun, moon, and stars (ib. 41), is perhaps the nearest approximation in St. Paul to imagery of this kind, but even there the context causes a characteristic difference. See the ‘Metaphors of St. Paul,’ pp. 94, 131.

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it. Say words that fit the occasion, and say them promptly. Be not *insipid*. Be definite and to the point, and remember to whom you speak. Gracefully conciliate. Do not rudely offend. It may be your last opportunity of winning a soul.'

Now what St. Paul enjoins here he eminently practised. There was in him (while he keeps his main spiritual aim always before him) an extraordinary subtlety and versatility, which adapted itself easily and rapidly to the circumstances of the moment. If I were to fix on any one characteristic which, after a little careful study, seems to stand out most prominently on the surface, I should say that it was his *Tact and Presence of Mind*.

This of course is to be established by collecting scattered instances. Where shall we begin? In itself this is not a matter of much consequence. But in treating St. Paul apologetically, I always feel inclined first to take my stand on that chapter (the last but one of the Acts of the Apostles) which describes the storm and the shipwreck on the voyage to Rome. It appears to me that no-

thing is more certain than that the writer was on board that ship and that he tells the truth.\* It might be thought strange that so large a space, in a volume which we believe to be inspired, should contain so much circumstantial detail, with so little of religious exhortation and precept. The chapter might seem merely intended to give us information concerning the ships and seafaring of the ancient world; and certainly nothing in the whole range of Greek and Roman literature does teach us so much on these subjects.† What if it

\* In considering the whole varied and complicated subject of Christian Evidence, something depends on the road by which the ground is approached. Different minds too are differently affected. To some minds the most impressive approach is by the morality of the New Testament, or by the character of Jesus as given in the Gospels. A starting-point is thus gained which gives confidence in regard to the view of the whole subject. I venture to think that such confidence may reasonably be acquired by establishing the literal truth of this concluding part of the Acts, and then arguing backwards to the rest of the book, and backwards again to St. Luke's Gospel. If a conviction is thus obtained not only of the historical but of the Divine origin of Christianity, all other questions of Christian evidence begin to fall into their right places.

† A reference may be allowed here to the 23rd Chapter of the 'Life and Epistles of St. Paul,' and to the article *Ship* in the 'Dictionary of the Bible.'

was divinely ordained that there should be one large passage in the new Testament—one, and just one—that could be minutely tested in the accuracy of its mere circumstantial particulars—and that it *should* have been so tested and attested just at the time when such accuracy is most searchingly questioned? This is certain, that thirty years ago there was no printed book in Europe that gave either a correct or an intelligible account of this voyage; while now, perhaps, it is more pellucid in all its parts than any of the longer narratives of the Sacred Volume. Nor would it be right on this occasion to forget that the first published illustration came from one of the early members of the British Association, one whose authority is (I believe) among the highest in the geology of coasts, and who, by a happy application of scientific knowledge, combined with practical experience of the sea, has produced a Biblical Commentary that (within its own range) will never be superseded.\*

\* The 'Voyage and Shipwreck of St. Paul,' by James Smith,

✱ But we were to look in this part of the Acts of the Apostles for some proof of St. Paul's tact and presence of mind. Now (leaving altogether unnoticed that serene self-possession which is conspicuous enough throughout) I find an instance of ready resource and prompt good sense at one very critical moment.\* The vessel is at anchor in a dark night on a lee shore in a gale of wind. Breakers are distinctly heard, the soundings show that the danger is imminent, and no one can possibly tell if the anchors will hold; and, besides this, the ship is in so leaky a condition that it is highly probable she may go down before daybreak. The sailors are doing what is very selfish, but very natural.† They are lowering the boat, after having given a plausible excuse to the passengers, but simply with the intention of saving themselves. If a tumult

Esq., of Jordanhill, has now for some time been recognized, both in England and on the Continent, as an original and exhaustive answer to all the nautical questions in this narrative. Soon after this sermon was preached, Mr. Smith published in one volume his chief essays on the geology of coasts (‘*Researches in Newer Pliocene and Post-Tertiary Geology* :’ Glasgow, 1862.)

\* Acts xxvii. 29.      † Ib. 30.



had been made, precious time would have been lost, and probably the sailors would have accomplished their purpose. St. Paul said nothing to them or to the passengers, but quietly spoke to his friend the military officer and the soldiers who had charge of him ; and his argument was that which *all men* in such cases understand : \* ‘ Except these abide in the ship, ye—ye—cannot be saved.’ The soldiers before this time had found good reason to trust the Apostle’s judgment ; and the appeal to self-interest now was decisive.† With military promptitude they cut the ropes, and the boat fell off. Thus the lives of nearly 300 persons were saved by the right words being said to the right men at the right time.‡ We may without irreverence go further, and observe that, if those words had not *so* been spoken, if those ropes had not been cut, our Bibles would have been destitute of that precious group of Epistles to the Philippians, Colossians, Ephesians, and Philemon, written from the imprisonment at Rome, and of that later and

\* Acts xxvii. 31.    † Ib. 32.    ‡ Ib. 37, 44.

hardly less precious group, the Pastoral Letters to Timothy and Titus.

Nothing tests a man's tact so much as his behaviour on an emergency. And if we trace the narrative backwards from the shipwreck, our eye presently falls on another instance of the same kind. Here St. Paul is a temporary prisoner in the barracks of the tower of Antonia.\* The events of the two preceding days had been peculiarly exciting and irritating, and to a nervous temperament must have been very exhausting. In this time of depression St. Paul had just had, during the night, an encouraging vision.† We must not forget either of these things. Good judgment is not the less good judgment, because the calm mind rests on a Divine promise; and sagacious alacrity is never more admirable than when it shines steadily in the gloom of discouraging circumstances. St. Paul's young nephew comes to inform him of the conspiracy which threatened his life, and which could only be baffled by some prompt

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\* Acts xxiii. 16.

† Acts. xxiii. 11.

measure quite out of the Apostle's own power to take. Helpless delay would have been fatal. Discussion elsewhere might have revealed the secret, and enabled the Jews to form some new combination. St. Paul simply called one of the subalterns to him, and courteously said,\* 'Take this young man to the chief captain: he hath a certain thing to tell him.' The young man seems to have had something of his uncle's discretion. The chief captain, who knew very well the difficulty and delicacy of his own position (St. Paul knew it too),† took the young man aside, heard his story, charged silence and secrecy, wrote a letter (not very candid,‡ it is true, but very definite and business-like) to the governor of the province, made immediate preparations for the prisoner's night journey, and

\* Acts xxiii. 17. † Ib. 22-30.

‡ No careful reader can fail to notice the ingenious way in which Claudius Lysias brings forward two facts, but in a false connection (Acts xxiii. 27). It was true that the Apostle had been seized by the Jews and on the point of being killed, and that Claudius Lysias had rescued him with his soldiers, and had learnt that he was a Roman citizen: but, as Bengel tersely remarks, 'Non didicit antea, sed postea;' and he adds, 'De verberibus tacet Lysias.'

before the sun rose over the hills of Samaria, gilding the roofs of Antipatris, and touching the waves which broke on that level sand, St. Paul was half-way on his road to Cæsarea.\*

All this part of the Apostle's biography is given in very minute detail: hence it affords our best supply of the examples we are seeking. Before proceeding to the two illustrations which invite the most prolonged examination, and on which I would chiefly rest the case, I will notice two other isolated instances, one connected with Jerusalem, the other with Cæsarea, and without any close attention to the order of time.

The scene which I select from among the incidents at Jerusalem is that in which Paul stood before the Sanhedrim, and when, after he began by asserting his unbroken conscientious loyalty to the God of the Jews, the High Priest brutally ordered him to be struck upon the mouth.† That such an insult should have caused him to lose his self-command for a moment is not remarkable;

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\* Acts xxiii. 31.

† Acts xxiii. 2.

but that after this irritation he should instantly have recovered, not only his temper, but all his usual tact and resource, is worthy of notice.\* *Now*—seeing that part of his judges were Sadducees, and part of them Pharisees—he cried out in the Council, ‘I am a Pharisee, the son of Pharisees:† it is for the hope and resurrection of the dead that I am here on my trial.’‡ Some persons are inclined to blame St. Paul for what he did here. He is accused of adopting an unworthy artifice, that he might throw confusion among his enemies and secure a party for himself. Now I am not indeed concerned on the present occasion with defending the Apostle’s conduct. I am only

\* It is much to our purpose here to attend to two points marked by Bishop Sanderson in commenting on this passage. St. Paul (in v. 3) addresses as “*brethren*” those who had rebuked him, and promptly quotes the authority of *Moses*. These are indications of that habit of mind which we call tact.

† The plural *Φαρισαίων*, which seems undoubtedly the correct reading, increases the force of the statement: and it may be remarked that St. Paul’s assertion of the hereditary Pharisaism of his family is as apposite to his purpose here, as the reference to his teacher Gamaliel was to his purpose in Acts xxii. 3. See below, p. 31.

‡ Acts xxiii. 6.

pointing out a characteristic trait of the man; and the trait is equally characteristic, whether he was to blame or not.\* I venture to think, however, that if we look below the surface, we shall see no reason for censure,† but rather for admiration, and (if it might be), under like circumstances, even for imitation. The Apostle (who had far more at heart than mere personal safety or a mere party victory) thought they would have listened to him when he claimed for himself the credit which he gave to them, Pharisees and Sadducees alike, for loyal attachment to the Jewish religion, and when he appealed to them for sympathy on this *great common ground*. But when rudely driven from this position, he rallied immediately and took up another. If conscientious attachment to the Law cannot be accepted as a common bond of

\* The very mention by St. Luke of St. Paul's *thought and feeling* on the occasion implies a recognition of that characteristic habit, to which I have given the name of tact and presence of mind.

† It is worth while to remark that, on a later occasion, he deliberately refers to this appeal (xxiv. 21) in such a way as to imply that it was not culpable.

sympathy and a fair starting-point among them all, at least the Pharisees will agree with him as regards the Resurrection. It was a *narrower* standing-ground than the former, but it was equally honest, and it was very adroitly chosen.\* For the time, too, it was successful, and possibly some hearts among the Pharisees were touched.† However this may be, and however we may deem ourselves competent to sit in judgment on the Apostle's conduct, all must agree in this, that he 'walked in wisdom' on that occasion, and that his speech was 'seasoned with salt.'

The illustration from what happened at Cæsarea is taken from his speech before Felix, in reply to what had been advanced by Tertullus, the professional advocate employed by the Apostle's enemies. Passing by much besides, that might be used for the purposes of this argument,‡ I turn

\* Acts xxiii. 9.

† This too may be said, that it was a clear gain to Christianity that the controversy should turn very definitely on the Resurrection. See Acts xxiv. 15, 21.

‡ Among these may be mentioned the complimentary (yet far

at once to two incidental remarks, which might escape notice on a careless perusal, but which almost make us start when we read the speech closely. He says in one part of this address that he had come up to Jerusalem '*to worship*,'\* and in another part, that he had come '*to bring alms to his nation, and offerings*.'† He put these two motives forward, boldly and without hesitation, as the grounds of his visit to Jerusalem. Now, as regards the former, it is indeed stated, in an early part of the account of the voyage, that he was anxious, if possible, to reach that city by '*Pentecost*;'‡ but I think any reader's first impression would be that this wish was connected simply with the opportunity a festival would afford for com-

from flattering) address to Felix at the opening (v. 10), the deviation from his usual habit of describing the Jewish people by the word *λαός*, and the use of *ἔθνος* instead (ib.), the employment of the term *τῷ πατρώῳ Θεῷ*, which would seem quite natural to the Heathen Felix, while doing no violence to the speaker's own convictions, or the convictions of his Jewish listeners (v. 14), the appeal to conscience, which a Heathen could understand as well as a Jew (v. 16), and the application of the words *τὸ ἔθνος μου* to the *Christians* for whom the collection was made.

\* Acts xxiv. 11.

† Ib. 17.

‡ Ib. xx. 16.



municating the Gospel to a greater number and variety of people. As regards the latter, we cannot find anywhere in the Acts any previous trace of this bringing of alms. The whole subject starts suddenly into view in an apologetic speech, and there is no allusion elsewhere to anything of the kind. I can well imagine some persons feeling (for indeed I once felt myself) an uncomfortable sense of disingenuousness here on the part of St. Paul. Such an impression, however, gradually vanishes in proportion as we patiently realize (what is to be gathered also from all our other sources of information) that St. Paul was still a Jew in deep hereditary sympathy and affection, that his Jewish feelings, in fact, grew even more intense in proportion to the opposition he was forced to offer to the Jews and to Judaism. There is no reason to doubt that he *did* really come to the Holy City 'to worship'—that among the various motives which drew him thither, one earnest desire was 'to stand within thy gates, O Jerusalem,'\* with the old national feeling that one

\* Ps. cxxii. 2.

day in those courts was ‘better than a thousand.’\* And why should it not be so? Why should he have thrown off that passionate love of the old festivals to which he had been accustomed since his childhood? Why should a convert become a bigot? It is only the narrowness of our party-spirit which leads us to suppose that a love of Jewish ceremonial and utmost purity of Christian doctrine could not possibly co-exist. The point before us is, that among the various things which St. Paul *might* have mentioned in regard to this coming to Jerusalem, he chooses that one which tells best on the audience, while he throws all others into the background. So with regard to the other phrase. The ‘worship’ may probably imply the ‘offerings;’ and thus one part of the apparent difficulty may easily be dismissed. And as to these ‘alms to his nation,’ we have only to consult the Epistles contemporaneous with his recent journey, to learn that this collection for the poor Hebrew Christians in Judæa was one of his

\* Ps. lxxxiv. 10.

most prominent occupations at this time, and that it engaged his feelings with the utmost intensity, for he hoped thereby to win the confidence of the Jews while asserting the liberty of the Gentiles.\* This single sentence—used by St. Paul, on an emergency, in justification of himself—is one of the most curious of those half-concealed links which bind together the Acts and Epistles, removing at a glance, and as if by accident, the imputation of discrepancy.† But it is not less remarkable, as supplying an instance of that versatile tact which never seemed to forsake this Jewish Apostle of the Gentiles. Here he is standing before a Heathen judge, but with Jews for his accusers. Does he not show, in his recollection of all the circumstances of his position, that he was in the habit of walking wisely ‘toward them that are without,’ and that he well knew ‘how to answer every man?’

\* See 1 Cor. (written at Ephesus) xvi. 1-4; 2 Cor. (written in Macedonia) viii. ix.; Rom. (written at Corinth) xv. 25-33.

† The remarks of Paley at the opening of the ‘*Horæ Paulinæ*,’ (Rom. No. 1) are familiar to all; but, although familiar, they are not obsolete.

The examples which I have hitherto adduced have been isolated, and, so to speak, casual instances. But, as I have said, the same period of St. Paul's life supplies illustrations presenting the same feature on a larger scale, and inviting a more elaborate treatment. In the Acts of the Apostles there are three accounts of St. Paul's conversion. We have St. Luke's calm and simple story,\* and two narratives given by the Apostle himself under Apologetic conditions—one addressed to the mob in the Temple-court, at Jerusalem,† the other to Festus and Agrippa, in the audience-chamber at Cæsarea.‡ Our general course, and our natural course, in studying St. Paul's biography, is to combine these three accounts, for the purpose of obtaining a full and complete history of this momentous transaction. Here we are required rather to separate these narratives, that we may analyse those features of personal character which two of them display.§

\* Acts ix.      † Ib. xxii.      ‡ Ib. xxv

§ I am not aware that these two speeches have ever been fully

As to the narratives in the twenty-second and twenty-sixth chapters, they are both (as I have said) ‘defences.’\* So far they are similar to one another and broadly distinguished from the account in the ninth chapter. Hence they have some features in common as opposed to that. Thus to notice only one insertion and one omission. Both the later accounts state that the miraculous light was at *midday*.† Paul’s purpose

and minutely examined from the point of view here taken. There are a few remarks to our purpose in the Commentaries of Alford, Humphry, and Hackett; and reference must be made especially to the excellent but too brief discussion of Professor Birks, in the ‘Horæ Apostolicæ’ (the appendix to his edition of the ‘Horæ Paulinæ’), pp. 324–330.

\* St. Paul himself modestly and discreetly calls them both ἀπολόγμαι. Not that we are to forget that St. Paul had a higher end in view, on both occasions, than any mere defence of himself. But this mode of speaking is in fact an illustration of the very point of character we are here considering.

† Περὶ μεσημβρίαν, xxii. 6; and rather more strongly, ἡμέρας υἱέσης, xxvi. 13; where he also adds, ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου. We must notice, too, in xxii. 6, the intensifying phrase φῶς ἱκανόν,’ and the further reference below to the blinding effect of the light: ὥς οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου, v. 11. As Professor Birks remarks (p. 328), he mentions not only the fact but the cause of his blindness.

evidently is to call attention to the wonder, and to leave no doubt of the nature of what occurred on the road to Damascus.\* Luke simply mentions the light.† It is not his habit to make the most of a miracle.‡ On the other hand, it is his habit to notice very exactly any medical symptoms§ in the nature of an illness or the process of a bodily cure. He therefore mentions ‘the falling, as it were, of *scales*’ from the eyes, of which Paul himself says nothing.\*\* For Paul to have referred to this (independently of its being the natural remark rather of a bystander††) would have been

\* Acts xxvi. 13. † Ib. xxii. 6. ‡ Ib. ix. 9.

§ See ‘The Companions of St. Paul :’ St. Luke.

|| Ib. 18.

\*\* With this we must class two other peculiarities found only in the narrative of ch. ix. viz., the ἀνεφγμένων τῶν ὀφθαλμῶν, v. 8, and the λαβὼν τροφὴν ἐνίσχυσεν, v. 19. Compare Luke viii. 55 Acts xxvii. 34.

†† Not that we need suppose St. Luke to have been present at Damascus or on the journey at the time of the conversion. He and St. Paul must often have spoken together on the details of that marvellous event, especially if the Apostle’s health was professionally an object of the Evangelist’s care, it seems probable on comparing Gal. iv. 13 with Acts xvi. 10, and on considering Col. iv. 14. See Lectures II. and V.

beside his purpose, and would probably have led to minute questions, disturbing the course of thought in those who were listening. Other cases of omission and insertion could easily be enumerated on comparing the two defences on the one hand with Luke's single history on the other.\* But our main business here is to take each defence separately, and to mark the consummate judgment with which it was made to fit its special occasion.

No long introduction is required to bring back the first of these scenes to recollection. St. Paul

\* As to information which is found in Acts xxii. and xxvi., and not contained in the direct narrative, there is nothing in ch. ix. or previously, concerning Paul's early life as a strict Jewish zealot and Pharisee. But, in an apologetic speech, the mention of this was the necessary background and shade for bringing forward his Christianity into stronger light on the picture. As to what is found, *vice versa*, in ch. ix., and not noticed in the other chapters, we see that the exact topographical details of the conversion—'the house of Judas'—'the Straight Street'—would have been irrelevant there. Nor does St. Paul himself mention the 'three days' of fasting, penitence, and of prayer. Again, in regard to Ananias, there were very good reasons, as we shall see below, why he was *not mentioned at all* in ch. xxvi., and why the *vision* which he himself had (ix. 10-16) was not brought forward in ch. xxii. See pp. 37 and 49.

has been violently seized in the Temple on a false accusation of having taken Greeks within the Holy precincts. A sudden rush of soldiers from the tower of Antonia rescues him. The express intention of the Jews was to murder him;\* and many blows had already been inflicted. In furious disappointment they now press and crowd on the stairs, lifting the Apostle off his feet as the soldiers bear him upwards. It is just at such a time as this, when, deafened by the uproar, confused by the crush, sickened and stunned with pain, disturbed by the instinctive fear of death,† most men would lose their presence of mind, and, whatever might come afterwards, would be glad of a moment's safety and shelter—it is just here that St. Paul gives a most signal proof of his power of dealing wisely with a difficulty. The ‘time’ is as short as possible, but he promptly

\* Acts xxi. 31-35.

† It must be borne in mind, however, that St. Paul was in no real danger, as regarded his life, from the time when he was under the care of the Roman soldiers. It is the sudden rally after a narrow escape, on which stress is here laid.



‘redeems’ it. Just at the top of the stairs—at the very entrance to the barracks—he addresses a few rapid but respectful words to the officer.\* He speaks in Greek.† This attracts the officer’s attention. Paul asks for leave to speak to the people. The officer has hardly time to reflect—and, in his perplexity and surprise, he consents.

Having thus obtained permission, the Apostle turns round on the instant and speaks to the crowd below—not in Greek, which most of them would have understood, but in Hebrew. There is something in this quick and ready turn from one *language* to another which itself deserves remark. He had good reason to expect the silence which followed.‡ But observe how he be-

\* An ingenious critic might ask why St. Paul did not immediately claim his right of Roman citizenship. The answer is that his heart was set on securing, not his own personal safety and honour, but an opportunity of persuading his countrymen to accept the Gospel.—He did claim his political rights afterwards (Acts xxii. 25), and his choice of the occasion was an instance of his tact.

† Acts xxi. 37-40.

‡ Some commentators see a miraculous element in this silence. Without presuming to deny that there may be some truth in this,

gins.\* He uses the very words he had just addressed to the chief captain, but instantly gives them a new and adroit turn—a turn as sudden as the change of language in which he spoke. To him he had said in Greek—‘I am a Jew, born at Tarsus in Cilicia,† and Tarsus is no contemptible city.’‡ To his countrymen he says in Hebrew—‘I am a Jew, born indeed at Tarsus, but nurtured and educated in this city.’§ It is surprising how differently the same words may sound when the emphasis is changed. Tarsus here falls into the background and Jerusalem fills the view; and so we shall observe throughout the speech, the stress is on that holy word, that holy place, Jerusalem.

I think we gain something in regard to the consistency of St. Paul’s character, and the literal reality of the facts, by making much of the natural side of the transaction.

\* We should not fail to mark the conciliatory and respectful phrase (*ἄνδρες ἀδελφοὶ καὶ πατέρες*) with which he opens his speech.

† Acts xxi. 39.      ‡ Ib. xxii. 3.

§ Stier notices (pp. 151 and 164), that while, in speaking to the military officer, St. Paul modestly calls himself *ἄνθρωπος Ἰουδαῖος* (xxi. 30), here he says, with a certain dignity and independence, *ἀνὴρ Ἰουδαῖος* (xxii. 3), thus making himself one of the *ἄνδρες* (ver. 1) whom he is addressing.

Thus he passes on, strongly and yet easily marking each point that would tend to persuade, and leaving out all that was irrelevant. He was brought up 'at the feet of Gamaliel.' Thus he *hints* that he was a Pharisee; but yet how delicately! There might have been Sadducees present, who would have taken offence at any stronger assertion. The *Law*, in which he had been so strictly trained,\* he calls by that endearing term, 'the Law of the Fathers.'† And as to his early *zeal*‡ in the Law, he says, using a most conciliatory phrase, 'as ye all are this day.' Just as when he spoke to the Athenians§ of their care

\* Acts xxii. 3.

† In the words τοῦ πατρὸς νομοφύου (the translation of the Hebrew phrase used by the Apostle) there is a different shade of meaning from the words τῷ πατρί Θεοφύ, which (speaking Greek) he addressed to Felix, Acts xxiv. 14; see p. 15, *n*. In *his* mind there would simply be the thought of a national divinity. *They* would see in such a phrase a reference to the 'God of Abraham, Isaac, and Jacob.'

‡ Ζηλωτῆς ὑπάρχων τοῦ Θεοῦ, xxii. 3—the very words used in xxi. 20, ζηλωταὶ τοῦ νόμου ὑπάρχουσι.

§ See below, p. 64 and *n*. Grotius (quoted by Dean Alford on 2 Cor. viii. 7) expresses the matter well in two or three words: 'Non ignoravit Paulus artem rhetorum, movere laudando.'

for religion, or began his first and severe letter to the Corinthians by commending some of their spiritual attainments, so on this occasion he gives his hearers credit for as much as was honestly possible.\*

Proceeding now to his persecution of the Christians and his miraculous conversion (the crowd meanwhile listening breathless, but only just kept at bay),† he does not simply state, as St. Luke does, that he *asked* for letters to Damascus, but that he *obtained* them, and that not only

\* Nothing is more characteristic of St. Paul than the habit of giving credit for something to those whom he wishes to conciliate. The Second Epistle to the Corinthians, which reveals more than any other epistle of his habitual feelings and impulses, supplies several examples. See, for instance, the assumption that they love him and are proud of him (i. 14; viii. 7.)

† It is worth while to notice, as a help to the realization of the scene, that while the Apostle was speaking, the Roman officer and soldiers probably did not understand a word of what he was saying. So far the speech was, as it were, a confidential communication of St. Paul to his countrymen. This circumstance would almost give an impression of humour to the scene, were it not that the transaction was full of intense and solemn earnestness, and that souls were at stake.

from the High Priest, but also (here again adding to St. Luke) from ‘the whole body of the elders,’ some of whom were probably present.\* He openly appeals to their evidence, and shelters this part of the transaction under the cover of their authority.† And then how does he describe those Jews at Damascus, to whom the letters were addressed, those unconverted Jews? He calls them ‘*brethren*,’ a name which in this speech he never applies to the Christians. He adroitly looks back at the transaction from the point of view from which his hearers would necessarily regard it.‡

\* Acts xxii. 5.

† St. Luke, following the course of the personal narrative, naturally points to St. Paul’s action in the matter: προσελθὼν τῷ ἀρχιερεῖ, ῥητήσατο παρ’ αὐτοῦ ἐπιστολὰς εἰς Δαμασκὸν πρὸς τὰς συναγωγὰς (ix. 1, 2), whereas here it is παρ’ ὧν καὶ ἐπιστολὰς δεξάμενος πρὸς τοὺς ἀδελφοὺς εἰς Δαμασκὸν ἐπορευόμεν (xxii. 5), where ἀδελφοὺς is a warmer expression than συναγωγὰς.

‡ He makes their case his own, as afterwards (xxiii. 6) in dealing with the Pharisees. He puts himself, as we may say, in the same rank and file with them. But we must beware of imagining for a moment that he expresses what he does not feel. Not only does he not forget, as Dr. Meyer says, ‘seinen vorchristlichen Standpunkt,’ but his heart is full of intense sympathy with his fellow Jews; and

Ananias,\* again, the *Christian Ananias*,† who was employed to restore his sight and baptize him and renew his commission, is not called ‘a brother’ (or even ‘a *disciple*,’ as in St. Luke’s account‡), but he is carefully described as ‘a man pious according to the Jewish Law,’ and not only so, but as having the favourable testimony of ‘all the Jews at Damascus.’ And mark how Ananias is represented as beginning his speech to Saul, when he visits him in his blindness. He addresses him in *Hebrew*,§ and says, ‘The God of our Fathers hath chosen thee’—

it is only the urgency of the occasion which hinders him from fully expressing this. See how he writes (Rom. ix. 1–5) when his feelings have space to flow freely.

\* It is very observable that the direct communication from Heaven is condensed here within the narrowest limits, and that the commission to Paul is placed as much as possible in the mouth of Ananias. Thus the communication made by Ananias is fuller here than in ch. ix., in proportion as the words spoken by Jesus are given more briefly. There were good reasons for this. See also p. 40.

† Acts xxii. 12.

‡ In consistency with all this the utmost care is exercised to avoid any designation of the *Christians*. The phrases used are quite negative.

§ This we see from the form Σαοὺλ ἀδελφεῖ here (xxii. 13), and in ix. 17. There it is still more marked, because throughout St.

chosen—to do what? Ah! here St. Paul is approaching the dangerous point—the mission to the Gentiles. But how lightly and skilfully he touches it! The offensive word is not used. ‘He hath chosen thee to be His witness *unto all men.*’\* All the truth is here, but only in the form of a hint. And observe, too, how the name of *Jesus* is avoided. In the whole address it occurs only once, and then at a place where it could not be omitted. St. Paul uses merely a pronoun,† where we should expect an exact designation. Ananias, addressing Saul, speaks of the Saviour as ‘*the Just One.*’‡ He speaks, it is true, in the same context, of ‘calling on the name of the

Luke’s general narrative the name is *Σαῦλος*. In connection with this, it is interesting to notice that in all the three narratives the words from Heaven are in the Hebrew form *Σαοὺλ*, *Σαοὺλ*, thus confirming (but most incidentally and undesignedly) the fact expressly stated, where the Apostle was speaking Greek (xxvi. 14), that the words were *πῇ Ἑβραϊδὶ διαλέκτῳ*. Here (xxii.) he is speaking in Hebrew; and the occurrence of such a comment would be quite out of place. It is worth while to add that in xxvi. the Greek form *Ἱεροσόλυμα* is consistently used, whereas elsewhere the name is often *Ἱερουσαλήμ*.

\* Acts xxii. 14-15. † Acts xxii. 17, 18. ‡ Acts xxii. 14.

Lord.\* But, however much is meant in this phrase (and all Christianity is in the phrase†), the *name* is not used.

It is very important, in analysing this speech for our present purpose, to observe not only what Paul says, but what he omits.‡ He makes no mention of his journey to Arabia.§ When he wrote to the Galatians, that fact was of consequence to his argument: here it is of no moment.|| Dwelling as he does very fully on

\* Acts xxii. 16.

† The theological importance of such passages as this, and Acts ii 21, and Rom. x. 12, compared with Joel ii. 32, and other places where the same verb is used in the LXX., need only be mentioned.

‡ Two *additions* in the speech call for a remark. Here only (xxii. 10) is the question recorded τί ποιήσω, Κύριε; (for the corresponding words in ix. 6 are spurious). Why is this? Perhaps to point as definitely as possible to Ananias, who is presently to be mentioned. Again, in xxii. 9, Paul says of his companions τὴν φάνην οὐκ ἤκουσαν τοῦ λαλοῦντος μοι, words which have sometimes been very unfairly used as antagonistic to what is said in ix. 7. They saw the light and heard the sound; but no articulate voice reached their souls. The turn of St. Paul's phrase might well have reference to the possible presence of some who had been with him on that journey, or of some who had heard the history from his actual companions.

§ Gal. i. 17.

|| Similarly the mention of the mode of escape from Damascus is



Ananias, and making much use of his important sanction, he yet says nothing of the *vision* seen by Ananias. He could not himself have been a witness of that vision, and therefore such a reference would have been impolitic. Moreover, it would have delayed the rapid progress of the narrative. But especially, as will readily be remembered, he must thus have used expressions very much adapted to irritate the Jewish mob.\*

fo the purpose in 2 Cor. xi. 32, 33; for the Apostle wishes to record some circumstances of humiliation. Such a reference on the stairs of the Temple could have served no good end.

\* Especially the expressions *τοῖς ἁγίοις σου* (ix. 13), and *ἐνώπιον ἐθνῶν* (ver. 15), in the words addressed by Jesus to Ananias, and *ὁ Κύριος Ἰησοῦς*, in the words of Ananias to Saul (ver. 17). At the same time, if St. Paul's speech on the stairs is closely considered, it would be seen to *imply* some kind of divine communication to Ananias, and also a miraculous cure of the blindness. Whatever is peculiar to the vision of Ananias is of course only to be learnt from ch. ix.; e.g. the important *ἰδοὺ προσεύχεται*. See also above, p. 20, n. Again: 'the laying on of hands,' is only mentioned there. But, on the other side, the '*wash away thy sins,*' with its confession of the guilt involved in persecuting Christians (see Stier, p. 189), and its warning to those who were similarly sinning now and its important doctrinal statement concerning baptism, is found only here. And how vivid is the personal reminiscence contained in *ἐπιστὰς* and *αὐτῇ τῇ ὥρᾳ ἀνέβλεψα εἰς αὐτόν*, xxii. 13! Another

Nor does he refer to what he did at Damascus after his conversion. To have alluded to this might have called up some reminiscences of the persecution he endured in that city from the Jews: thus the allusion might have seemed like a complaint. The generous tone\* is similar to that at Rome on a later and calmer occasion: ‘Not that I have ought to accuse my nation of.†’ Besides this, the course of his argument urges him in all haste *back* to Jerusalem, and to the recounting of what took place there immediately on his return. *Here* it was, in the *Holy City*, and not only in the city, but in the *Temple*—the very sacred precincts

mark of vividness may here be noticed. It was remarked above (p. 27, *n.*), that the minute topography connected with the cure of Paul’s blindness, and his baptism, is omitted: but, on the other hand, the *city* where the conversion occurred is marked as sharply as possible. In ix. 6, it is εἰσελθε εἰς τὴν πόλιν. In xxii. 10 it is πορεύου εἰς Δαμασκόν. See also 5, 6, and 11. *Damascus* is mentioned four times in this speech, only twice in the much longer speech at Cæsarea. Compare 2 Cor. xi. 32; Gal. i 17.

\* This spirit of *fortbearance* will come under consideration in Lectures II. and III. Keen as was his sense of injury, nothing was more alien from St. Paul’s mind than *resentment*.

† Acts xxviii. 19.

within which they were now listening—and not only so, but when he was *praying* there—here and when so occupied—he had a vision and a dialogue with the Almighty ; and all according to the recognized type of the Old Testament miracles, and the communications from heaven to the ancient worthies.

Now all this information concerning the vision in the Temple we should never have obtained but for the apologetic requirements of the speech before us. It helps us to complete the history of this part of the Apostle's life, and to see the secret springs which directed his course from Jerusalem to Tarsus.\* The narrative in the Acts tells us that he was driven away by persecution. But to have mentioned this would have been unwise. There might have been some present who conspired to kill him on that occasion ; and no man likes to be reminded of his crimes. Both causes for the journey were true. Paul's tact was shown in omitting what would irritate, and bringing forward what had a

\* Acts ix. 29, 30.

tendency to persuade.\* But observe one thing further in regard to this vision. He is now close to the dangerous ground on which he must tread at last: but he has been approaching it under the shelter of what (in their eyes) must have been the highest sanction. He did not quote the commission as given by Jesus Himself on the road to Damascus.† What was said even by Ananias was only adduced as a hint.‡ He reserves it till he has shown how he longed to stay at Jerusalem, and till he has intensified the whole matter by alluding to the death of Stephen, in which he himself took a memorable part.§ Then it is that he says that a *Divine voice* in the *Jewish Temple* spake thus: ‘I will send thee far off to the Gentiles.’

We all know the result. A furious uproar

\* A similar instance of two separately-mentioned moving causes for a journey is to be found in connection with the Council of Jerusalem. In Acts xv. 2, we have the outward motive arising from circumstances; in Gal. ii. 2, the inward mission ‘by revelation.’ See ‘Life and Epistles,’ vol. i. pp. 254, 255.

† See below, p. 36.      ‡ See p. 26.      § Acts xxii. 21.

drowned the speaker's voice, and they would hear him no longer. This is nothing to our argument. The Apostle's presence of mind was so far successful that, by means of it, he was able to say more than he could have done by any other method. A pulpit was, as it were, extemporised for him here on the stairs of the Temple, such as he never could have found by his own contrivance, for pressing on his countrymen the facts and lessons of the Conversion. And again soon afterwards, in the midst of continued suffering, Divine Providence gave him an opportunity of bringing similar testimony before the chief official people of the land. To that other address I now proceed. Of that which we are leaving I will simply add that I think no one who reads this speech carefully and patiently, will say that the preceding criticism is strained, or that the Apostle's words were not adapted, with eminent skill, to the case in hand. Nor can I conceive any one, in the calm possession of a candid judgment, supposing that the speech was forged to fit an imaginary scene, while certainly

the narrative is far too minutely exact to be derived from any mythical or accidental origin.

On the next occasion when Paul recounts his Conversion, he is before a very different audience; and his aim is correspondingly different, though (as we shall see) his judgment and practical wisdom are the same.\* Surrounded by the civil and military state of the Governor, and with royal visitors, professing the Jewish religion, seated in the hall with Festus—here the Apostle has a freer range. It is no scene of violent excitement. It is indeed a precious opportunity to be wisely ‘redeemed.’ He is doubtless in a difficult position; for his audience is mixed. But he does not speak under constraint, and with the fear at every moment of a violent interruption. It is true, too, that the chain is on the wrist of that hand† which he

\* Or rather, we ought to say that his aim was identical (for the unvarying effort of his life was to win souls to Christ), but that his mode of presenting the facts was varied.

† We may notice, as a contrast in harmony with the two contrasted occasions, the difference between *κατέσεισε τῇ χειρὶ*, Acts xxi. 40, and *ἐκτείνας τὴν χεῖρα*, xxvi. 1. There may have been something

stretches out while he speaks. He has probably also suffered in health,\* for his detention at Cæsarea has lasted nearly two years.† But he has for some time been under the calm protection of the Roman law, for already he has appealed to the Emperor.‡ Thus, though here too he is making a defence,§ he can safely take a higher and a more distinctively Evangelical ground. Something was due to the fact that here the doctrine of the Resurrection is the turning point, as at Jerusalem it was the Mission to the Gentiles; but there was more in the mere circumstances of the occasion, which gave to the Apostle a wide scope, that had been denied on the stairs of the Temple. Thus if Luke's plain narrative is a colourless sketch of the Conversion, and the account given by Paul himself

of the same characteristic gesture in both cases; but there is more urgency in the former (to say nothing of the *κατά*), more composure in the latter. See also *μακροθύμως*, xxvi. 3.

\* Dr. Beets calls attention here to the contrast between Paul, poor and mean in appearance, and the robust soldier to whom he was chained.—Pp. 235, 236.

† Acts xxiv. 27.     ‡ Ib. xxv. 12.

§ See above, p. 25, *n*.

on the last occasion was a Jewish picture of the same event, in that which is before us all the *Christian* features are marked as strongly as possible.

We see this difference at the outset. Addressing Agrippa, he says, without hesitation, that ‘Jews’ are his accusers; and he *calls* them Jews, as if he himself were something different from a Jew.\* There is no special need to *identify* himself with them so closely, or to conciliate them so carefully, as he did at Jerusalem. The immediate Jewish pressure is removed. Moreover, Festus is seated there with Agrippa. Paul is preaching the Gospel to both. It is not wise that anything should be said which would needlessly alienate either the one or the other. In this *Nunc Dimittis* of the faithful Apostle, if we may so call his last defence before leaving the Holy Land,† he

\* Four times this word occurs in the opening part of the address. St. Paul’s *identifying* himself with the Jews was illustrated above from an Epistle.—P. 25, *n.* 2. His *separating* himself from the Jews here may be similarly paralleled. See the use of *Ἰουδαῖσμός* in Gal. i. 14.

† Luke ii. 32.



must set forth Christ as the 'Light of the Gentiles as well as the 'Glory of the People Israel.'

Yet another thing must be carefully noted. Not even here is this Apostle tempted to be false to his hereditary feeling. No ungenerous repudiation of his Hebrew birth and education is here, no retaliating by harsh words for cruel actions. The old tender sympathy with his fellow Jews is audible in every phrase. It is '*mine own nation.*' It is '*our religion.*' And here he says most explicitly that he was a Pharisee. The Resurrection was now the main point in question; and Agrippa knew well the difference between the two great opposing sects. So below it is '*our worship,*' '*the promise to our Fathers*'—unto which '*our Twelve Tribes*'\* (a very remarkable phrase, almost with-

\* Τὸ δωδεκάφυλον ἡμῶν, Acts xxvi. 7. See James i. 1, Rev. vii. 4-8. It may be added that a strong personal and religious feeling in regard to the old constitution of the Chosen People seems to be shown in St. Paul's emphatic references to his own tribe, Acts xiii. 21, Rom. xi. 1, Phil. iii. 5. No one in the New Testament is so closely associated with a specific tribe. The case which comes nearest is that of Anna, Luke ii. 36.

out a parallel in the New Testament), 'serving God night and day, earnestly desire to come.'

But then immediately below he adds in his rapid way, and with characteristic alternation of feeling: 'for which hope's sake I am accused *by Jews*.\*' So proceeding in the same strain (in the account of his own persecuting days), he calls the Christians '*Saints*,'† identifying himself with them,‡ as in his speech at Jerusalem he had identified himself with the unconverted Jews, calling them 'Brethren.' He says his efforts were directed to make those saints '*blaspheme*.'§ To speak then against Christianity was to blaspheme. Such a word, with such a meaning, would not have been tolerated in the Temple. All this free play of feeling corresponds with the comparative freedom of the occasion. I see also in every word the traces of sagacity and judgment. Let me add further (though this is not the point I am mainly urging) that this interchange of emotion reminds us of the ebb and flow

\* 'Ἐπὶ Ἰουδαίων. There is no article.

† Acts xxvi. 7.      ‡ Ib. 10.      § Acts xxvi. 11.

of feeling which we notice in the Epistles written shortly before this time.\* And I can hardly imagine anything more likely to conciliate the respect both of Festus and Agrippa than this natural outpouring of the heart, tempered and controlled as it was, all the while, by the utmost discretion.

The general remarks which were made at the outset on this speech at Cæsarea, as summing up much of its significance, may be divided into two particulars. Being far more disengaged from local conditions than was the address at Jerusalem, it contains a far greater amount of Christian doctrine than the former; and St. Paul is able to use this occasion, to a degree in which he could not use that, as an opportunity for pressing the truth on individual consciences.

To take the second point first, it is very observable how a reference to Conscience† marks this

\* See especially Gal. i. 6, iii. 1, iv. 12, 19; 2 Cor. ii. 4, vi. 11-13, vii. 3, 16, xi. 2, 16-20, xii. 21, xiii. 2, 10; Rom. ii. 1, 17-24, ix. 1-5, 19, 20, x. 1, xi. 1.

† This feature of the speech is noticed again, and more fully, in Lecture III.

speech. St. Paul says here that before his conversion he had conscientiously thought that he '*ought* to do many things contrary to the name of Jesus of Nazareth.'\* Again, it is here alone of the three narratives (for of course I must follow the true readings) that the remarkable expression occurs, 'it is hard for thee to kick against the pricks' †— 'hard,' that is, 'for thee to resist these *inward compunctions*;'—and again, of his subsequent conduct his phrase is, 'immediately I was *not disobedient* to the heavenly vision.' ‡ What a lesson was here for Agrippa and Festus ! If the sin and the duty of the Jews were gently indicated in what Paul said of himself at Jerusalem, here he preached still more pointedly through his own experience to his Gentile and Hebrew hearers. The momentous question for them was, whether they would resist the compunctions which they felt—whether they would become 'obedient to the faith.'

And now as to *doctrine* (besides the great belief in the Resurrection, with all its logical results as

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\* Acts xxvi. 9      † Ib. 14.      ‡ Ib. 19.      § Ib. vi. 7.

regards the whole question of miracles), the following fundamental truths will be found in the sentences of this short address:—the existence and power of Satan, the reality of conversion, the necessity of the sufferings of Christ, the remission of sins, faith, repentance, good works the proof of repentance, the fulfilment of Old Testament prophecy, the enlightening of the mind and the supporting of the life by grace from above. A Creed or a Catechism might be constructed from this speech at Cæsarea.

But still, perhaps, it is most to our purpose, on the present occasion, to dwell upon points of detail. Let me, therefore, before leaving this speech (and with this speech preparing to leave the whole subject), invite attention to one or two of its minor features. St. Paul at Cæsarea does not mention Ananias at all, on whom he had laid so much stress at Jerusalem. Nor does he say anything of his own vision in the Temple. The authority of an obscure Jew of Damascus could have had no weight with Agrippa; and the

mention of a vision might have provoked the ridicule of Festus. The Apostle concentrates himself on the full commission given to him by Jesus Himself;\* and this he details far more copiously than we have it in Luke's own narrative.† So again with regard to his actual work in obedience to the vision. He briefly recounts his labours in Damascus, in Jerusalem, through Judæa, and in the Heathen world beyond.‡ His mission is to the Jew and the Gentile, to Agrippa and to Festus. Other particulars, too, might easily be mentioned—all illustrative of a noble tact and presence of mind—such as the judicious, complimentary, yet perfectly truthful, preamble; the mindful courteous

\* Acts xxvi. 16-18.

† An important question arises here, as to whether the words in vv. 16-18 were literally spoken by Jesus to Paul on the road to Damascus, or the Apostle condenses into one statement words spoken to him on different occasions. The determination of this question, however, is of no moment to the limited argument of this sermon. St. Paul's skill and discretion in giving fully here what he omitted at Jerusalem, are equally conspicuous, however and whenever the Divine communications were made.

‡ Acts xxvi.

respect for authority shown in his mode of addressing the Governor after an insulting interruption ;\* the credit given to Agrippa, not only for religious knowledge, but for some degree of religious faith ; † and, above all, the unparalleled skill with which he gives a new and exquisite turn to the king's sudden exclamation. ‡ If ever—to use again the words of our text—if ever speech was ‘with grace,’ it was that admirable reply. But for the discussion of that point another occasion must be found. § On a general view of this whole address, it is clear that a careful analysis brings most distinctly into

\* *Κράτιστε Φήστε*, xxvi. 25. So he addresses Felix, xxiv. 3. So three times, in the phrase used by Festus himself (xxv. 24, 26), he says *βασιλεῦ Ἀγρίππα* (xxvi. 2, 19, 27), giving the title which was the due, but only just the due, of this last of the Herodian monarchs. As to Festus's interruption and St. Paul's reply (vv. 24, 25), it is worth while to notice, as an indication of the mixture of enthusiasm and discretion in the Apostle's character, that he had previously been accused both of madness and of *σωφροσύνη* (the very word used here). See 2 Cor. v. 13.

† After the pointed and searching question addressed (v. 27) to the king (*πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις*), the words suddenly subjoined (*οἶδα ὅτι πιστεύεις*) are eminently characteristic of the Apostle. His Epistles supply many parallels.

‡ Vv. 28-29.

§ See Lecture II.

prominence that feature of character which has been before our attention to-day. And can any one imagine of this speech, more than of the former, either that it was put together by an ingenious composer so as to suit a place prepared by himself, or that it grew together accidentally by concourse of the loose atoms of an impalpable tradition ?\*

And now, in our conclusion, it must be evident to all familiar with the New Testament that large materials are left entirely untouched. Hardly any direct mention has been made of the Epistles—yet it must not be supposed that there would be any difficulty in pursuing through *them* the same line of argument. Thus, to take just one instance

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\* The shallow criticism of Baur amounts to this, that the author of the Acts, wishing to exhibit Paul in harmony with Judaism, brings him before a judge well acquainted with Jewish customs and with the history of Jesus (xxvi. 3), makes the matter more pointed by such an appeal as that in v. 27, and then secures the acquittal (vv. 31, 32). The individuality (so to speak) and appropriateness of the speech are, as in the former case, an adequate answer, especially if we consider the deep feeling manifested by the Apostle.



which is common to both classes of the sacred documents, if anything deserves the name of a word spoken 'with grace' and 'seasoned with salt,' it is a good and timely *quotation*. Such quotations from Heathen poets occur both in the Acts and Epistles; and no one who knows what were the mental and moral characteristics of Athens, Corinth, and Crete, will deny that they are applied here with singular propriety.\* And

† These citations, taken together, furnish a solid addition to the argument of these Lectures. One is in the Acts, the second in an epistle which no one doubts, and the third in an epistle which has been questioned of late. There is no trace of imitation; nor would imitation be easy in such a case, without the appearance of contrivance. The quotations, too, are very different from one another, and each of them rises naturally out of the context. Yet one characteristic marks them all. In each case the Apostle falls back on ground which is common to himself and those whom he wishes to persuade, and adduces an authority which they themselves must recognize as of weight. To the Athenians he quotes one of their own Poets in regard to a principle of Natural Religion (Acts xvii. 28). On the Corinthians he urges a lesson of Morality from one of their own Comic writers (1 Cor. xv. 33). In writing to Titus he has given a very severe character of the Cretans; but he shows that this is no slander, by quoting one of their own Sages to the same effect (Tit. i. 12). It is not out of place here to use the words of one

what is said here of classical citations might be said with equal truth of the Apostle's use of *allegory* in arguing with his own Jewish brethren.\* He who could be an Athenian to the Greek, was 'a Hebrew of the Hebrews' to the Jew.

who was no friend to Christianity: 'When I consider this Apostle as appearing either before the witty Athenians, or before a Roman court of judicature, in the presence of their great men and ladys, and see how handsomely he accommodates himself to the apprehensions and temper of those politer people; I do not find that he declines the way of wit or good humour; but, without suspicion of this cause, is willing generously to commit it to this proof, and try it against the sharpness of any ridicule which might be offer'd.'—Lord Shaftesbury's 'Characteristics,' vol. i. p. 30. Elsewhere he refers to the quotations from heathen poets, vol. iii. p. 238. In a third passage is the following: 'The magnificence and beauty of that Temple is well known to all who have form'd any idea of the ancient Grecian arts and workmanship. It seems to me to be remarkable in our learned and elegant Apostle, that tho' an enemy to this mechanical spirit of religion in the Ephesians; yet, according to his known character, he accommodates himself to their humour, and the natural turn of their enthusiasm, by writing to his converts in a kind of *architect* stile, and almost a perpetual allusion to *building* and to that *majesty*, *order*, and *beauty* of which their temple was a masterpiece; Eph. ii. 20, 21, 22, and so ch. iii. 17, 18, etc., and ch. iv. 16, 29.'—Vol. iii. p. 83.

\* See especially Gal. iv. 21-31; 1 Cor. x. 1-4; 2 Cor. iii. 7-16. In the same point of view we may consider many of St. Paul's quo-

Proceeding along the same line of thought, I might notice the judicious way in which religious doctrines are presented in the Epistles, so as to penetrate, with the least possible amount of resistance, the hearts of those who are addressed. Here, I confess, the feeling of reverence would in some degree arrest me. I should indeed, in thus writing, be following the footmarks of one, whose voice, not many years ago, was among the strongest and weightiest here.\* But Professor Blunt's

tations from the Old Testament. No one can appreciate these, and especially the fitness and beauty of what may be called his semi-quotations, without a careful verbal comparison of the New Testament and the Septuagint.

\* The quotations on the title-page and opposite the first page of this sermon are from Professor Blunt's Lecture 'On the Ministerial Character of St. Paul,' in his volume on the 'Duties of the Parish Priest.' He dwells on the zeal 'which makes every person, thing, and crisis more or less tributary to the cause in hand' (p. 6), on his readiness to use 'every expedient, rather than give the sinner up' (p. 11); on his 'sound discretion' in endeavouring to maintain cordial co-operation among the ministers of the Church' (p. 23): and as illustrations of conciliatory prudence he adduces the Apostle's cautious 'treading upon ashes, under which he knew there were smouldering fires,' even in urging the doctrines of justification by faith, and of the Union of Gentiles and Jews in Christ (pp. 16-18).

steps were firm; and those who have not his mature wisdom may well be cautious where they tread. When we speak of doctrinal teaching we rise into a higher sphere than that within which this discourse is limited. Yet this one remark may be hazarded, that Inspiration makes use of tendencies of character as well as peculiarities of style. And at least it is important to observe, that in the teaching of the Epistles the *same* discretion is conspicuous which we have noted in the sudden emergencies of the Acts. The character of the man, however we may explain it, is *identical*. Here, as elsewhere, he is, to use his own expression,\* ‘*made all things to all men.*’†

I may speak, however, with less difficulty and reserve in lightly touching two other points in the short time which remains—viz., the discriminating judgment with which St. Paul in his writ-

\* 1 Cor. ix. 22.

† Yet must we never forget the conclusion of the sentence, which gives the motive of the whole—‘*that I might by all means save some.*’

ings deals with practical subjects, and addresses different individuals and classes of men. We see this in the skill with which he approaches an unpalatable topic, sometimes correcting himself,\* for instance, to take the edge off what might otherwise cut too sharply. We see it in his habit of praising before he blames,† to a degree which would hardly be excusable except on his own principle (or rather the Divine principle)‡ of ‘hoping all things and believing all things.’

As to St. Paul’s communications with *individuals*, there will be other occasions for dwelling on his distinctive salutations and messages. This only need be remarked now, that they are eminently adapted to touch the chord of feeling which he wishes to reach.§ And can anything be more

\* See, for instance, 2 Cor. ix. 4, and compare Rom. i. 12. An interesting sermon on the ‘Self-Corrections of St. Paul’ has been published in Dublin by the Rev. Dr. Clarke, of Southport.

† The most marked example is in the First Epistle to the Corinthians. See i. 4-10, and compare 2 Cor. viii. 7.

‡ 1 Cor. xiii. 7.

§ See Rom. xvi. 1-4, 5, 9, 13; 1 Cor. xvi. 15-18; Phil. iv. 2, 3; Col. iv. 12.

judicious and skilful (as well as tender, just, and edifying) than the whole of the letter to Philemon? And again, with regard to his two dear sons in the faith, Titus and Timotheus, just as we can see the wise discrimination of the Apostle in circumcising the one\* and resolutely refusing to circumcise the other,† so I believe we can, on a careful scrutiny, trace a regard to the differing characters of the two men, in the different missions with which they were respectively entrusted, the different posts in which they were placed, and the different modes in which they were addressed in the Pastoral Epistles.‡

\* Acts xvi. 3.      † Gal. i. 3.

‡ I may refer here to the article *Titus* in the ‘Dictionary of the Bible,’ and (with more satisfaction) to the article *Timotheus*, and to the ‘Companions of St. Paul, v. and xii.’ Both were men of zeal, activity, and integrity, and both bound by the closest ties of affection to St. Paul; but there are good grounds for concluding that Titus was the firmer and more energetic of the two. To him was entrusted the task of enforcing the Apostle’s rebukes on the offending church at Corinth, and urging on the flagging business of the collection. (See Stanley’s ‘Corinthians,’ 2nd. ed. pp. 347, 348). He too had afterwards the hard duty of dealing with the rough and lawless Cretans. The abrupt and peremptory tone of the Epistle to Titus implies a

As to the Apostle's discretion in dealing with *practical subjects* (though here, too, as in doctrinal teaching, we must reverently recognize a wisdom higher than his own), we still find consistency. Let me just mention the one momentous subject of slavery, partly because some have presumed to call the morality of the New Testament in regard to it defective,\* and partly because of the terrible

position in which decision and strength of purpose were required. On the other hand, it seems no fancy which traces a shrinking sensitiveness in Timothy, and something of a 'feminine piety,' corresponding to his delicate health and early education. And it is not likely that he would be on this account less attractive to St. Paul, however unfit he might be (comparatively) for the more difficult missions. See the anxiety expressed when he is sent to Corinth (1 Cor. xvi. 10), and the reiterated admonitions to courage (1 Tim. i. 18, v. 21; 2 Tim. i. 6, 7, 13, 14; ii. 1, 15).

\* Not to mention others who have written more directly against Christianity, I may refer with regret to some pages (87-94) in Mr. J. S. Mill's book 'On Liberty.' He says that the New Testament does not give us a complete system of ethics (p. 88), and that some of the best of our morality is derived from Un-Christian and even Anti-Christian sources (p. 93), and 'magnanimity, high-mindedness, personal dignity,' are particularly specified (p. 90), which, it must be confessed, have but a small place in the ideal of the Sermon on the Mount, or of St. Paul's Epistles. 'St. Paul's advice to Christians is, in a great measure, a system of accommodation to

solution which the question is receiving in our own time.\* On the one hand the execrable sin of kidnapping and slave-dealing is condemned by St. Paul in language to which even the natural conscience of a Heathen might be expected to respond; and thus the Apostle lays the axe at the root of the tree which has spread a poisonous shade over many fair regions of the earth.† Yet, on the other hand, while addressing slaves, his language is always that of advice to the performance of present duties, without a word concerning natural rights, real or supposed, or suggestions

the pre-existing morality of the Greeks and Romans, even to the extent of giving an apparent sanction to slavery' (p. 83). In a superficial sense this is true. But really it is a fallacy to say that slavery is sanctioned by him because it is dealt with as a fact. The recognition that *Masters* have *duties* as well as *Slaves* must necessarily have a disintegrating effect on the system. Christian love must undermine slavery.

\* These sermons were preached during the crisis of the recent American Civil War.

† Πατραλῆαις καὶ μητραλῆαις, ἀνδροφόνους, πόρνοις, ἀρσενοκοίταις, ἀνδραποδισταῖς, 1 Tim. i. 9, 10. No words could set a blacker mark on the crime of man-stealing: and it is evident that slavery is here assailed in its very root and origin.



that bondsmen should struggle for their liberty. And here (as in the case of circumcision) the *principle* laid down by the Apostle is illustrated in his *practice*. Writing to the Corinthians, he says that slaves are to remain in the condition in which Christianity found them;\* and even if they *can* be free, he advises them rather to use their present position as a means of honouring the Gospel.† So, in writing to Timothy,‡ he gives special directions as to the attitude they are to maintain towards their masters, whether Heathen or Christian. And in harmony with all this, Onesimus, who had defrauded his master and

\* 1 Cor. vii. 20-24.

† ΑΛΛ' εἰ καὶ δύνασαι ἐλεύθερος γενέσθαι, μᾶλλον χρῆσαι, vii. 21. It seems to me certain that St. Paul here advises the Christian Slave (now 'the Lord's Freeman') to remain in his present position; even if the change is within his power. This is the natural translation of the Greek, so far as I can judge: and the other view is out of harmony with the whole argument of the chapter. See especially verses 20 and 24. Philanthropic feeling has sometimes a disturbing effect on criticism. We put into the Bible what we think we ought to find there; and we condemn or suspect others accordingly. But Revelation will in the end justify itself.

‡ 1 Tim. vi. 1-2.

left him, is sent back (now a Brother-Christian) to Philemon. By thus enjoining love and forbearance and mutual trust, in the relation of slave and master, the seed was sown whence a harvest of liberty was gradually but surely to grow. But suppose that St. Paul had written and acted otherwise : suppose that he had excommunicated Philemon for being an owner of slaves : suppose that, like an Apostolic Spartacus, he had proclaimed, in the name of the Gospel, the duty of the rising of all who were in bondage—who that knows the dreadful features of the colossal slave-system of the first century can doubt what the consequences would have been? A Servile War, more terrible than those which cost some Roman armies in Sicily and on the slopes of Vesuvius, would have raged through the Empire in the name of Religion. Christianity would have been disgraced in its early days—and along that Appian Way,\* where Paul went in humility and weakness to bring blessings to such as Onesimus and the members of ‘Cæsar’s household’†—and on all the roads of

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\* See Appian, ‘B.C.’ i. 120.

† Phil. iv. 22.

the Empire—the spectacle would have been seen of slaves crucified to strike terror into those who passed. Or, what would have been worse, the slaves would have obtained the victory, and the Roman Polity would have been destroyed without the triumph of True Christianity.

There are other mines of rich wisdom in St. Paul's Epistles, through which the same characteristic vein of practical discretion might be followed.\* Nor is the book of the Acts itself by any means exhausted.† Every one must remember those proofs of versatility which the Apostle affords—when he speaks of the seasons and the harvest to the rude idolaters of Lystra, when he quotes the Old Testament in the synagogue at Antioch in Pisidia, when he appeals to the experience of conflict and suffering in addressing the elders at Miletus, and, above all, in the opening words of that speech on the Arcopagus

\* Especially in questions connected with marriage and the position of unmarried women.

† Ib. xiii. 17, 35. xiv. 17. Ib. xx. 18, 19, 34, 35. Ib. xvii., 22.

at Athens, the mistranslation of which \* is almost more to be regretted than any other flaw in our admirable English Version, because it turns into a glaring exception to St. Paul's habit what really was one of its signal examples.

‘Ye men of Athens, I perceive that ye are too superstitious.’ I could imagine some fearless preacher addressing a Scientific Congress with some such words as these: ‘Ye men of Science, I perceive that ye are too sceptical.’ Such a parody as this (even if it were justified by the facts) would be rebuked, not only by the *true meaning* of the Apostle's words at Athens, but by the whole tenor of his speeches and letters. If the Apostle Paul were preaching here, he would not expect to succeed by means of antagonism between

\* I do not forget how *δεισιδαιμών* is used by Theophrastus, but such a man would be apt to look coldly on all religious earnestness. *Δεισιδαιμονία* is a neutral term; and one part of St. Paul's tact is seen in the use of such a term. He gives the Athenians credit for bestowing much zeal and attention on religion, without expressing any opinion (at first) on the quality of the religion itself. Just so Festus, in speaking to Agrippa of the Jewish religion (xxv. 19), uses this very word.

his auditors and himself. Rather he would immediately and instinctively discover some common ground on which he might address a word to their immortal souls. What feeble echo can I attempt of this early Apostolic wisdom, in the great space which modern discovery has created round our weak and degenerate Christianity? Surely it is best that I should enter at once on *that common ground* on which we *all* stand, as sinful, dying, redeemed men. I know not why I should assume an essential difference between this congregation and any other that meets this afternoon in the towns and villages of our land. This Holy Day is a pause in the midst of a week of busy and varied discussion. The contrast may well be marked by the simplicity of what is said now in church. The questions are very simple to which we shall seek an answer at the last, unless we have found *the satisfactory* answer before. How am I to be pardoned for my sin? How am I to be prepared for being happy in that world beyond the impenetrable gloom? Science will ad-

vance, but I must die. 'Art is long, but life is short.'

That aphorism of the Greek Father of Medicine has such richness of meaning beyond its first application, that it never need be deemed commonplace. If on the other days of this week the stress is laid—very naturally, though not without some dangers—on the first part of the maxim—on the increasing grandeur and indefinite progress, and ever-lengthening prospects of Science—here on this day our stress must be laid on its latter part. 'Life is short.' Even while it lasts it is a troubled life. And Science gives no comfort to the bereaved, no strength against temptation, no alleviation of the guilty conscience. And when we leave this life (as soon we must), then Science, even Science in connection with Theology, will do little for us. Not the precise antiquity of the human race—not the precise line which separates allegory in Scripture from history—not the precise present or past interval between the physical organisations of man and the brutes—not the

precise relationship between miracles and necessary causation—not the reconciliation of general laws with special providence—these will not then be the important questions. These we shall all probably leave unsolved. But one question of far greater moment *has been solved for us*—‘God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.’\*

How can I avoid here referring to one, lately taken from us, from the work of the University and from the society of kindred minds, who evidently, in his calm dying hours, combined a wise and candid philosophy with a deep sense of the need and the efficacy of atonement? I have none of that right to speak of Professor Henslow which arises from scientific attainments, but I have those rights which arise from the recollection of personal kindness, from sharing his love (though not his knowledge) of Nature, and from a sense of the benefit he has done in asserting for the Natural Sciences their due place in elementary education.

\* 2 Cor. v. 19.

How the Christian heart rejoices when the eye falls on such words as these in the concluding pages of the memoir of his life! ‘Saviour of this awful world of corruption, who can tell what Thou hast done for us sinners? How beautiful a world this is! all love it too well and cling to it: but I have no desire to do so now: I hold fast my faith: my sure trust is in the merits of my Blessed Saviour.’\* Soon *we* shall be on the eve of the same departure. ‘Art,’ indeed, ‘is long.’ Science will advance—to what results we know not. But our souls will have passed into another world; and all will then depend upon whether we have so ‘redeemed the time,’ as to be united by faith and love with the Saviour who died that we might live.

\* ‘Memoir of Professor Henslow,’ pp. 260, 261.



## TENDERNESS AND SYMPATHY.

LOIN de vouloir assimiler les infirmités de Paul, j'en ai besoin pour mettre son exemple à notre portée ; c'est grâce à elles qu'il peut nous dire : 'Soyez comme moi, car je suis aussi comme vous.'

Les idées de grandeur et d'énergie qu'une lecture même superficielle de l'Évangile fait associer avec le nom de saint Paul, pourraient aisément nous faire oublier un autre trait de son caractère que révèle une étude plus attentive de son histoire.

Par un rare privilège de la nature, dirai-je ? ou de la grâce, saint Paul, réunissant des qualités contraires et tempérant la force par la douceur, portait un des cœurs les plus sensibles qui aient battu sous le ciel : je ne dis pas seulement un cœur chaud, mais un cœur sensible aux attachements tendres, aux émotions vives, à la larme facile : tant s'en faut que sa grandeur ait rien de haut, ou son énergie rien de dur.

A. MONOD.

## II.

### TENDERNESS AND SYMPATHY.

*"Being mindful of thy tears."*—2 TIM. i. 4.

ONE of the best of modern sermons has for its subject, '*the tears of St. Paul.*' The preacher—an eloquent Continental divine, whose loss is deplored by all who knew him\*—takes naturally for his text that address to the Ephesian Elders at Miletus,† in which all the sympathy and tender-

\* The reference is to the second of Adolphe Monod's '*Cinq Discours*' on St. Paul, '*Ses Larmes.*' There is an earlier French sermon with the same title, by Ancillon (Charenton, 1676). See below. The side of St. Paul's character which forms the subject of the present Lecture, has been illustrated, so far as I know, by no one so well as by the two French writers, A. Monod and E. de Pressensé; and I have given several extracts from them in the notes.

† For some observations on the internal marks of authenticity, and of resemblance to St. Paul's Epistles, which are evident in this address, see Lecture V.

ness of the Apostle's nature finds copious expression. Three times within the space of a few verses are 'tears' mentioned in the short narrative of that meeting and parting: first, when he reminds his hearers 'after what manner he had been with them at all seasons, serving the Lord with all humility of mind, and with many *tears and temptations* which befell him by the lying in wait of the Jews';\* then again below, when he warns them of coming danger, and says that he himself 'by the space of three years had not ceased to warn every one night and day *with tears*;'† and then at the close, when he kneeled down and prayed with them, and 'they all *wept sore*, sorrowing most of all for the words which he spake, that they should see his face no more.'‡ And occasion is taken from this passage to illustrate a threefold manifestation of the Apostle's feeling. He shed *tears of suffering and pain—tears of pastoral solicitude—tears of natural affection and friendship*. Herein is the servant in a holy parallelism with his Master. For three times it is recorded of Jesus Christ that He

\* Acts xx. 18, 19.

† Ib. xx. 31.

‡ Ib. 37, 38.

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wept—tears at Gethsemane—tears over Jerusalem—tears at the grave of Lazarus.\*

As to the first expression of feeling—that of affliction and pain—St. Paul's whole ministry was a ministry of tears. His Apostleship and his suffering were inseparably blended. We see this, whether we take for our guide the history in the Acts of the Apostles, or his own short summary in the eleventh chapter of the Second Epistle to the Corinthians: and when he wrote that letter a few months before the meeting at Miletus, he was not yet near the end of his course. Taking our stand anywhere about this part of his career, and looking either backward or forward, in each direction we see a continued martyrdom. Even at the very time of his conversion, Ananias was directed to speak to him of 'the great things he should *suffer* for the name of Christ.'† At Miletus his foreboding was of 'bonds and afflictions;'‡ and standing with him there, we are now able to fill in

\* Heb. v. 7, Luke xix. 41, John xi. 35.

† Acts ix. 16.

‡ Ib. xx. 23.

the perspective of what was then before him, with materials supplied by two groups of letters, written either in or between two subsequent captivities—the Epistles to the Colossians, Ephesians, Philemon and Philippians on the one hand, and those to Timothy and Titus on the other.

If we turn to the second of these passages, which speaks of the earnest warning of each individual, night and day, it is well remarked by the preacher to whom I have referred, that those tears contain a whole body both of dogmatic and of moral theology. Here is no mere purified Deism. Who ever heard of a Deist weeping because his doctrine was not accepted? \* Here is no mere

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\* ‘Ces larmes que vous lui coûtez, ne vous font-elles pas lire dans le cœur de son christianisme? J’y démêle, quant à moi, tout un cours de dogmatique chrétienne ou de morale chrétienne; j’y trouve bien mieux encore: au lieu de la dogmatique, la vérité, et au lieu de la morale, la charité. La vérité, vue si clairement, qu’elle lui fait pressentir pour vous un malheur affreux si vous persistez à la rejeter; la charité, si vivement sentie, qu’elle lui rend votre salut presque aussi nécessaire que le sien . . . On veut savoir si l’Évangile de saint Paul n’est qu’un déisme épuré . . . Expliquez-moi les larmes de saint Paul, s’il n’avait d’autre doctrine à porter au

opinion, probably true, but possibly mistaken. We need not read through Paul's writings to see his positive conviction of the truth which he preached, though that conviction is evident enough throughout. We can read it at Miletus in his tears. But then, if we can, on the one hand, defy heresy to explain these tears of St. Paul without the *truth* which he preached, so, on the other hand, cold orthodoxy cannot ex-

monde que la vôtre—votre doctrine, à vous, pleurer de ce qu'elle n'est past reçue ? et qu'a-t-elle dont fait pour vous, qui vous oblige à tant faire pour elle ?'—A. Monod, pp. 60–62. To the same effect de Pressensé urges that St. Paul would never have exposed himself to such sufferings, had he not had also 'la souffrance de l'amour compatissant qui brûle de se répandre sur l'humanité perdue' (p. 287). His was no mere vague and cloudy faith, such as would have suited a '*sentimental scepticism*' (p. 337): 'c'était cette vérité ancienne et toujours nouvelle de la rédemption d'une race perdue, par le sacrifice de 'l'Homme-Dieu. C'est au nom de cette croyance, qui était pour lui une conviction profonde, qu'il a supporté toutes les fatigues, bravé tous les périls' (p. 230). If he had had no fixed doctrine to teach, he never would have disturbed himself or the world so much: 'La religiosité nuageuse qui ne conclut pas, n'affirme aucun dogme' . . . may produce eloquent philosophers and pleasing preachers . . . '*jamais elle n'a fait un missionnaire*' (p. 231).

plain them without the *love* which burnt in his heart.\*

But there is a sympathy of nature, as well as a sympathy of grace : and St. Paul wept, not only through the pressure of suffering, and not only (to quote our own poet's words) in grief over 'souls that will not be redeemed,'† but he also wept under the emotions of *affection and friendship*. Meetings and partings were significant realities to him. Not merely had he a warm human heart, but it was a most sensitive and easily-agitated heart. Friendships were among the supports of his life. Mark, for instance, his discriminating messages to individuals, and his specific prayers according to the necessity and character of each.‡ One subject, which will come under consideration in another of this short course of Lectures, is the large space of time which St. Paul spent in prayer.§ We natu-

\* 'Nous défions l'hérésie d'expliquer les larmes de saint Paul, sans la vérité qu'il proclame : souffrons qu'elle nous défie à son tour de les expliquer, sans la charité qui l'anime.'—A. Monod, pp 64, 65.

† 'The Christian Year,' Nineteenth Sunday after Trinity.

‡ See Rom. xvi., Col. iv., 2 Tim. i. iv. § See Lect. IV.



rally wonder, in a life of such activity, how the requisite leisure could be found. Perhaps the intensity of his friendships supplies part of the solution of this affecting problem.\*

The train of thought which (borrowing partly from the words of the preacher himself) I have endeavoured in a slight sketch to indicate, might have been carried much farther in the same direction. Especially it might have been observed (had it fallen within his plan, as it partly falls within mine) that the incidental passages on which this criticism of character rests might have been traced through the Epistles as well as in the Acts. And I almost wonder that this *bare fact* at least was not noticed: for it is most interesting to be conscious that the same heart is beating, that the same eyes are filling with tears, whether we look

\* 'Les Églises sans nombre qu'il a fondées ne comptent pas un membre qui ne trouve sa place dans ces prières, dont la fréquence étonne presque autant que leur ferveur. On se demande où l'Apôtre trouvait le temps (pour ne parler que du temps) de prier si constamment pour tant de monde: et la tendresse inépuisable de son âme entre assurément pour sa large part dans la solution de ce touchant problème.'—A. Monod, p. 69

at St. Paul in his friend's narrative, or in his own letters. In writing that second Epistle to the Corinthians, his words are: 'Out of much affliction and anguish of heart I wrote to you *with many tears*, not that you should be grieved, but that ye might know my love.'\* Here is the same pouring out of his own heart into the hearts of his disciples which we saw at Miletus. And, again, long afterwards he tells the Philippians—'tells them *even weeping*—of those who are the enemies of the cross of Christ, whose glory is in their shame, whose end is destruction.'† Here is exactly the same weeping over obstinate sinners and their hopeless doom, which *there* was so eloquent of the terrible responsibility under which men hear the Gospel. Thus to what was heard by the Ephesian elders on the Asiatic shore, we add what was written from Macedonia to Corinth, and from Rome to Philippi—and are able largely to enrich our illustration of the truth—that, however St. Paul had the prospect of 'reaping with joy,'‡ how-

\* 2 Cor. ii. 4.    † Phil. iii. 18.    ‡ Ps. cxxvi. 5, 6.

ever 'precious' the seed which he carried with him, yet everywhere he 'went on his way weeping,' he 'sowed in tears.'

But, again, it should be noticed, that in the third instance of weeping adduced from the narrative of the interview at Miletus, it is not *Paul's* tears, but the tears of *others*, which are mentioned. No doubt he blended his own weeping with theirs. Whenever sympathy was felt for him, that sympathy was always reciprocal. But that which is put before us is rather *their grief* at the prospect of losing sight of him whom they loved so well, and on whom they felt spiritually so dependent. Nor is this the only instance of the kind. If we follow the narrative a little farther, we are sure that tears are implied, if not expressly mentioned—especially when we notice the force of the true reading\*—in the account of the parting at Tyre.† But soon again what is said at Cæsarea is unequivocal. 'What mean ye to *weep* and to break mine heart?

\* 'We prayed and tore ourselves away from one another,' would give the sense of the correct text.

† Acts xxi. 6.

for I am ready not to be bound only, but also to die for the name of the Lord Jesus.\* Here we clearly perceive both his emotion and theirs—and how the storm of their grief shook his feelings, though it could not bend his resolution. And at this point, again, as at all points, the Acts and the Epistles are in harmony. In the passage I have read for my own short text, the reference is to the tears of Timothy, not the tears of Paul. The whole verse runs thus: ‘Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy.’ Nothing could be more expressive of the tenderness of friendship, the grief of separation, the cherished remembrance of their last parting. As to where and when that parting was, into such details we need not enter. Many a tear was shed in those Apostolic journeys, in that life of martyrdom, of which no record was kept. It is enough for us here that we have in these words a good starting-point for examining that feature of St. Paul’s character which I pro-

\* Acts xxi. 13.

pose for our present consideration. Last Sunday we had before us his tact and presence of mind. To-day let us observe his *tenderness and sympathy*. If it is true that he became ‘all things to all men’\* with singular versatility and ease—a Gentile to the Gentile, a Jew to the Jew, an Athenian in Greece, ‘a Hebrew of the Hebrews’ on the stairs at Jerusalem—at one time rising in royal grandeur to a level above Festus and Agrippa, at another ‘condescending to men of low estate,’† down to such as Philemon’s fugitive slave—it is true likewise that, wherever we follow him, ‘he rejoiced with them that rejoiced,’‡ and especially that ‘he wept with them that wept.’§

\* 1 Cor. ix. 22. † Rom. xii. 16. ‡ Ib. 15.

§ St. Bernard, in two of his wonderful sermons on the Canticles, speaks of *compassio* and *congratulatio* as the twin-fountains of Christian sympathy, and that with special reference to St. Paul.—Bernardi Opera, Ed. Mabillon. i. col. 1291, 1418. Bernard was remarkable for his love of the character and writings of St. Paul; and an instructive parallel might be drawn between the two men. They were alike in their delicate health, in their practical tendency, in their union of eagerness, firmness, and sensitiveness, in their habit of unwearied work, in their power of exerting influence, especially through the writing of letters, and in the affectionateness which

Three short remarks may be allowed, before we pass onward into the heart of the subject.

The first remark is this:—that sympathy is itself one great secret of tact, that a tender heart often *creates* presence of mind. You wish to speak to a friend of his sins. How difficult a task that is! How certain you are to fail, if you speak in a harsh and censorious spirit! Yet how can you safely neglect the duty? Or you go to comfort a friend in his sorrow. But how to find precisely the right kind of comfort for that particular case?—

brought round each of them a large circle of friends. The *tears* of the *friends* of Bernard are prominently mentioned at a critical point of his life; ‘When Bernard and his twelve monks silently took their departure, you might have seen tears in the eyes of all present, while nothing was to be heard but the voices of those who were singing hymns; and even those brethren could not repress their sobs. Those who remained and those who departed were all involved in one common sorrow.’—Neander (quoting from the Cistercian Chronicle) in his ‘Life of St. Bernard’ (Eng. trans. p. 14). To this may be added a passage from one of the contemporary Lives: ‘Germanicis etiam populis loquens miro audiebatur affectu; et ex sermone ejus (quem intelligere, utpote alterius linguæ homines, non valebant) ædificari illorum devotio videbatur: cujus rei certa probatio erat effusio *lacrymarum*.’—S. Bern. Vita, auctore Gaufrido Monacho Claræ-Val-lensi, iii. 3, 7.

The very tones of the voice will make all the difference between wounding and healing. ‘Considering thyself, lest thou also be tempted,’\* ‘as being yourselves also in the body.’† Here are the roots and principles of judicious rebuke and successful consolation : so that the subject-matter of this discourse may contain much of the explanation of what was noticed in the former.

And this leads to a second observation—viz., that in blending the two features together, promptitude and judgment on the one hand, with tender-hearted sympathy on the other, the latter very considerably *modifies* the former, softening down and smoothing its harsher and abrupt lines. I can easily imagine that a sermon dwelling exclusively on the former feature might create a false impression, as though a certain clever adroitness were held to be the main characteristic of St. Paul. This is an obvious difficulty in separate sermons on a complex character. Something, however, very different is now before us :

\* Gal. vi. 1.

† Heb. xiii. 3.

and the two must be combined. It is only by a series of successive touches that a portrait can be completed.

And then, thirdly, both in this sympathy, and in the tact itself viewed as arising out of sympathy, we begin to draw more closely than before to the *religious* side of the Apostle's character. It is not easy indeed, even here, to draw the line precisely. Sympathy may be purely natural. Tact, again, may arise from religious feeling. But this at least is true, that (whatever unassisted nature may be able sometimes to produce) there is no surer mark of Christianity than sympathy—in fact, that without some sympathy there is no true Christianity.

Now as to the *fact* that tenderness and sympathy were a characteristic of St. Paul, it will be conceded at once, in general terms, that he was conspicuously marked by a warm *affectionateness* of nature—and also that the same feature comes into view both in the Acts and the Epistles—and further, that it displays itself both in feeling towards churches collectively and in personal



friendships. This is an immediate result of even a superficial examination of the documents of the New Testament. But it is desirable to go more deeply into the subject—to scan this feature more closely—to discover, if possible, the precise form of this affection and its hidden springs. Thus shall we be better able afterwards to combine it with other parts of the Apostle's character.

In order to accomplish this, our best course is, I think, in the first place, to endeavour to see Paul *in his weakness*.\* And I use this term advisedly and with a literal meaning: for in the harmony of that complicated personality there is ever an undertone of human weakness; in the picture of that wonderful and varied activity there is ever

\* A. Monod, after pointing out that St. Paul had in certain respects 'une préparation de force' for his mission, proceeds: 'Sa préparation distinctive, celle qui donne le mot d'énigme de cette grand vie, celle qui a fait de saint Paul un saint Paul, c'est une préparation de faiblesse . . . Sans ses faiblesses, il n'aurait plus été lui-même, parcequ'il n'aurait pas été, dans la plus haute portée du mot, l'homme de la foi' (p. 124). And especially with regard to his weakness of health: 'Avec un corps plus sain et une constitution plus vigoureuse, Paul n'aurait tremblé comme il a tremblé, désespéré de lui-même comme il en a désespéré, crié à Dieu comme il a crié, ni par conséquent aussi fait ce qu'il a fait' (p. 139).

this sober colouring in the background. To discriminate completely—to distinguish always accurately the sound of those lower notes—to see all those softer shades separately from the glory of Divine power which rests upon his life—this, no doubt, is impracticable. Yet a rapid glance at a few particulars will be both useful and safe: and we need not doubt that we shall thus obtain, if only an approximate, yet still a very instructive result.

Now, in the first place, there is no doubt that Paul suffered much from *some weakness of bodily health*. It has at times been the fashion to represent this Apostle as a robust missionary, dealing fierce blows on every side with that sword which is his conventional symbol\*—as hardly sensible of fatigue—never depressed—never discouraged. This is certainly a mistake. Not thus, not like some hero of the old Mythology, not like a knight errant of the Middle Ages, did Paul accomplish and secure his victories. ‘When

\* See Lecture V.

I am weak, then am I strong' \*—this, his own phrase, might be taken as the motto of his life. Now, indeed, it seems as if we were called to beware of a reaction.† It is quite possible to fall into an extreme on the opposite side. Surely we are not to imagine Paul of Tarsus as travelling, year after year, in the decrepitude of a mere invalid. This would be absolutely contradic-

\* 2 Cor. xii. 10.

† It is observable that in the recent portraiture of St. Paul this element of bodily feebleness has generally occupied a prominent place. See, for instance, Besser, pp. 11-13. But in Professor Jowett's 'Fragment on the Character of St. Paul' (Epistles to the Thessalonians, etc., with Critical Notes, etc.)—in the midst of much that is beautiful and true, I feel sure that there are passages quite one-sided, exaggerated, and unreal. I have not had access to his second edition: but I believe that some of the phrases have been modified, which were quoted in the earlier editions of these Lectures, especially where it was said that 'St. Paul must have appeared to the rest of mankind like a visionary,' and when he is described as a poor decrepit being, afflicted perhaps with palsy. I venture to think that what has been brought forward in Lecture I. is decisive as to his clear calm judgment: and it would surely be impossible, without a continued miracle, for a man with the palsy to carry on for many years incessant journeys, involving hardships of every kind in the midst of a perpetual mental strain.

tory to the facts of his life, whether we take them from the general narrative of St. Luke, or from the fragment of his own experience (above alluded to) as given by himself.\* We shall see this at once, if we recall to mind four scenes from four very marked periods, separated by considerable intervals—the return through Lycaonia after the stoning at Lystra,† the travelling southwards after the ill-treatment at Philippi, his solitary journey, in a time of much depression, from Troas to Assos, and his attitude on board the Alexandrian ship after fourteen days of the storm. But there are many most pressing trials of bodily

\* 2 Cor. xi. It cannot be too carefully noted that this enumeration of his trials, toils, and sufferings synchronises with the first verse of the 20th chapter of the Acts. Thus the three shipwrecks, the frequent imprisonments, are exclusive of what is recorded in the latter part of that book, and of all that succeeded his first trial at Rome. Dean Stanley remarks most justly (‘*Corinthians*’ p. 562) that this chapter represents a life of self-devotion for the interest of mankind at large, ‘previously without precedent in the history of the world,’ and also that the biography in the Acts is much confirmed by its underrating of the Apostle’s difficulties and sufferings.

† Acts xiv. 20, 21. Ib. xvi. 40; xvii. 1. Ib. xx. 13. Ib. xxvii. 33–36.

weakness quite consistent with much activity.\* Thus when a man longs to work hard, and (though he does much) yet cannot do as much as

\* Probably no two men could be mentioned, who more admirably combined, like St. Paul, incessant activity and toil with habitual bodily suffering, than King Alfred and St. Bernard. Dr. Pauli's words of our Anglo-Saxon King might almost be used of the Apostle: 'Mit dem Namen Aelfreds verbindet sich uns nicht der Gedanke an eine kolossale Figur; wir glauben vielmehr uns eine untersetzte, ursprünglich kräftig gesunde Gestalt vergegenwärtigen zu dürfen, deren Zähigkeit in jahrelanger Krankheit und häufiger körperlicher Anstrengung sich lange bewährte . . . Aber mit unvergleichlicher Standhaftigkeit wusste Aelfred diesem Uebel, welches er als von Gott gesandt betrachtete, zu begegnen. . . . Ein gesunder, regsamer, ja schwungvoller Geist bemeisterte stets den gebrechlichen Körper.'—Pauli, 'König Aelfred,' p. 294. To complete the parallel, it ought to be added that Alfred *prayed earnestly to be delivered* from this trial. 'He entreated of God's mercy, that in His boundless clemency He would exchange these torments for some lighter disease; but with this condition that it should not show itself outwardly, *lest he should be an object of contempt, and less able to benefit mankind; for he had a great dread of any such complaint as makes men useless or contemptible.*'—Asser's 'Life of Alfred' (in Bohn's 'Six Old English Chronicles,' p. 67). Bernard suffered like Alfred in early life—even then he was 'juvenis exesi corporis et moribundi.' See Mr. Morison's 'Life and Times of the Abbot of Clairvaux,' p. 34. The general account of his life-long sufferings given by the contemporary biographer, William of St. Thierry, may well be applied to our present subject: 'Quis enim nostrâ ætate, quantumvis robusti

he would, this is a trial which idle men hardly understand. The mere liability to frequent interruptions of health is no light sorrow. Something of this kind we can trace on one of the Apostle's journeys; for I hold that the right translation of that passage in the Galatians\* is undoubtedly this—that it was '*because of* sickness that he staid among them at the first:' and his meeting almost immediately afterwards with 'Luke the beloved physician' is a coincidence not lightly to be overlooked.† How bitterly Paul felt this kind of trial is evident from that other passage, where he calls this 'thorn in the flesh' a 'minister of Satan,' recognizing in it a shaft from the mys-

corporis et accuratæ valetudinis, tanta aliquando fecit, quanta iste fecit et facit moribundus et languidus ad honorem Dei et Sanctæ Ecclesiæ utilitatem?' And all is summed up in what might be a Latin translation of 2 Cor. xii. 10: 'Virtus Dei in infirmitate ejus refulgens.'—Bernardi Opera, ii. 1079.

\* I cannot for a moment think with Professor Jowett that there is in St. Paul that looseness in the use of prepositions, which would make δι' ἀσθενείαν in Gal. iv. 13, equivalent to δι' ἀσθενείας. See Bishop Ellicott's Essay in the 'Aids to Faith,' p. 466.

† Col. iv. 14. See 'The Companions of St. Paul,' p. 60.

terious dark side of this perplexing life.\* Whatever the affliction was, it was something which to our unsubdued impatience would have been a perpetual source of mortification and vexation, though to him it became, through grace, a source of triumph; for—to complete the context of the passage which I have ventured to call his motto—he ‘thrice prayed that the suffering might be removed from him,’† and the prayer was granted by being turned into a thanksgiving:‡ for the answer was, ‘My grace is sufficient for thee: for my strength is made perfect in weakness.’ ‘Most

\* There can be no reason why we should hesitate to identify (with Paley, *Horæ Paul.*, Gal. No. iv.) the ἀσθένεια τῆς σαρκὸς of Gal. iv. 13, and the σκόλοψ τῇ σαρκὶ of 2 Cor. xii. 7. Four things may be said with confidence of this affliction: *First*, that it was *not* any prevalent temptation to commit sin; *secondly*, that it was some *bodily* suffering or disease; *thirdly*, that it was attended with depressing and *humiliating* circumstances; *fourthly*, that it was *not* transient, but continuous or frequent, and, so to speak, *chronic*. All else must be left in doubt: and this is not a loss to us, but an advantage. How many of God’s afflicted servants have been brought nearer to St. Paul by sharing with him some constant trial, and thus brought closer also to the Truth which he taught and by which he lived!

† 2 Cor. xii. 8.      ‡ See Lecture IV.

gladly, therefore,' he adds, 'will I glory in my infirmities.'\*

What this particular form of weakness and suffering was we shall (in this world) never know. It is easy enough to conjecture, but impossible to prove. Those who have been brought by meditation and study, and by some experience, into close personal sympathy, as it were, with St. Paul, will imagine it to be that particular form of weakness (whatever it may be) from which they themselves suffer most. I think that something of this kind may be traced in the commentators. And here I cannot but regard this indefiniteness as a blessing to be thankful for. We all know what suffering is. Vexatious hindrances—the sense of defective energy—weariness overpowering the will—these things fret and disappoint us. Thus we are all able, in our times of depression, by a lawful exercise of imagination, to place ourselves (so far as weakness is concerned) in St. Paul's position, and gain some benefit to ourselves from his bitter experience.

\* 2 Cor. xii. 9.



For, after all, the essential point is, not what the trial was in itself, but what it was to him, what he (subjectively) felt it to be. We often *feel* our trials far more than would be supposed possible by others, who see us only from without. If we had beheld St. Paul, he might have appeared (to us) brave enough. We might have had no conception of his inward sense of feebleness. Nay, we often *imagine* evils to be *far worse than they are*—and certainly they are none the less on this account very serious realities to us. It is quite allowable to suppose that St. Paul, under the influence of a sensitive temperament, exaggerated the effects of the trial in question. The main point (as I have said) was the effect on the Apostle's mind: and that effect was *humiliation*.\* He thought the Ga-

\* St. Paul's humility must be viewed as in a great measure the result of this discipline: and it is very instructive to follow in detail the steps of the severe training to which he was subjected. As to humiliation before God, we should notice the mode in which at his conversion he was sent into Damascus, there *to be told* what he should do (Acts ix. 6, xxii. 10), and then the pause and the abasement of the 'three days' (Ib. ix. 9). As to humiliation before man, how significant are the facts that it was only through the instrumen-

latians would despise him : perhaps he was mistaken in supposing that they would do so ; but this does not affect our argument. The points for our consideration are these : first, that he *felt* the humiliation ; and next, that he was not ashamed to *express* the feeling.

Again, there is a more definite and special kind of humiliation brought before our notice elsewhere—whether connected or not with the former we need not inquire. If generally he was mean and weak ‘in presence,’\* he was specifically accused by his enemies of being rude and even contemptible ‘in speech.’† Such accusations (however exaggerated and malignant) usually rest on realities : and it seems evident from the tone in which St. Paul

talities of Ananias that he was introduced into the full blessings of Christianity, and that when he came to his fellow-Christians at Jerusalem, he was only received under the shelter of Barnabas (Ib. ix. 27) ! And this providential course of humiliation may be traced through his later life, especially in what is mentioned above. Such discipline might be peculiarly necessary for St. Paul : for one of his prevailing temptations might be the desire of gaining personal influence over the minds of others.

\* 2 Cor. x. 1, 10.

† Ib. x. 10, xi. 6.

speaks (twice) on the subject, that he accepted the abasement without denying that there was ground for it. And a hard trial it is (as many know), in a work which depends on influence exerted over the minds of others, to be checked at every turn through wanting the accomplishment of public speech. Such was the trial also of Moses, and such will probably be the experience of some in this University, when they are hereafter engaged in the work of the Sacred Ministry. It is well to learn, from the examples of Moses and of Paul how our natural dearth and dryness may be turned into a fountain of vigour.\*

\* That the personal appearance of St. Paul was mean and insignificant can hardly be doubted. Luther's description ('ein armes dürres Mänulein, wie Magister Philippus') probably conveys a true impression, though it might have been given with a little more reverence. Another place will be found for a notice of the forms under which he is represented in Art. See Lecture V. The traditional notices of his appearance—the short stature, bald head, large eyebrows, clear grey eyes, aquiline nose and Greek oval face—are consistent, and probably rest on fact: and they appear in the *earliest* artistic representations. I cannot understand a remark made by A. Monod (p. 135). After saying that most painters have represented this Apostle with all the marks of a vigorous constitution and great

To turn now to another point; most of us are under the impression that St. Paul was eminently marked by courage. This subject will be fully considered in a later discourse.\* Here I only desire to raise a question which we are in danger of answering hastily. Is it quite certain that he was conspicuous even for *physical courage*? And if we assume that ‘perils in the wilderness, perils in the sea,’ were indifferent to him, can we confidently say the same of ‘perils by his own countrymen, perils among false brethren?’ Are we sure that

physical force, he adds, ‘Mais on sait que Raphaël l’a peint autrement: c’est qu’il s’est inspiré, pour peindre saint Paul, du portrait que saint Paul a fait de lui-même, dans cette seconde épître aux Corinthiens, si précieuse par les échappées qu’elle nous ouvre sur la personne de l’Apôtre et sur son caractère.’ It appears to me that, however grand and eloquent the Cartoons may be, they are certainly not in harmony with what St. Paul says of himself, or with the types of the early painters. See ‘Life and Epistles of St. Paul,’ i. pp. 270, 271, and Mrs. Jameson’s ‘Sacred and Legendary Art,’ pp. 158–202. I have seen no representation of St. Paul which seems to me to contain so much of his real character as Mr. Woolner’s composition (known to me only through a photograph) for the pulpit of Llandaff Cathedral. The expression, as I read it, is that of tenderness and persuasiveness, intense suffering and intense earnestness.

\* See Lecture V.

† 2 Cor. xi. 26.

it cost him no struggle to summon to the front of the battle that *moral courage* which enables a man to oppose his friends, to incur suspicion, to face contempt, to rally after disappointment? Is there not, on the whole, very good proof that he was well acquainted with *fear*, *literal fear*? Does he not say of himself, when he was at Corinth the first time, that he was ‘in weakness and fear and much trembling?’\* No doubt this phrase denotes chiefly the sense of anxious responsibility.† But then this is not the only passage that can be quoted in illustration of the point. What mean those *visions* three times repeated, and always at critical times, ‘*Fear not, Paul; be of good cheer; be not afraid,*’‡ in the very language addressed to

\* 1 Cor. ii. 3.

† The other places where fear and trembling are used in conjunction are 2 Cor. vii. 15, Eph. vi. 5, Phil. ii. 12. Of all the passages in common it may be said that the Christian grace of *self-distrust* is put forward, as opposed to the human virtue of *self-confidence*. But I think the further element of *actual timidity* can be traced in 1 Cor. ii. 3. Such also was Chrysostom’s view; and he must have had an instinctive sense of the meaning of the Greek phrase, to say nothing of his very close appreciation of St. Paul’s character.

‡ Acts xviii 9, xxiii. 11, xxvii. 24.

the disciples on the Lake of Gennesareth? and what can be more explicit than his description of his experience when he was on his way to Corinth for the second time—‘Without were fightings, within were *fears*?’\* That he should not be ashamed to confess this, indicates, I think, the reality of the fact as well as his remarkable humility.†

However this may be, it is most certain that he suffered seriously (and probably often) from *depression of spirits*, and that he makes no secret of this. In all St. Paul’s life there is no more marked indication of a particular state of mind (as there is no stronger and yet more delicate link of unity between the Acts and the Epistles) than the desponding foreboding state of mind (associated indeed with the utmost tenacity of purpose) which comes to view in the latter part of the Third Missionary Journey, the very period to which our attention was directed at the outset.

\* 2 Cor. vii. 5.

† See pp. 93 and 108 for notes on St. Paul’s humility.

To see this, we have only to read in succession what has just been adduced (and along with it other passages) from the Second Epistle to the Corinthians—and then his earnest request for intercessory prayer at the end of his Epistle to the Romans—then his affecting words at Miletus—and then what took place at Tyre and afterwards at Cæsarea\* (as we have already seen), on the way to Jerusalem.†

Connected with this weakness is another (if indeed we can call it such) in the Apostle Paul—viz., a *natural craving for personal sympathy*. We might gather this, in the very earliest of his letters, from the tone in which he speaks of being left at Athens ‘*alone*,’ and prays that he may be directed to the Thessalonians, that he may ‘see *their face* again.’‡ But we trace it most distinctly in the way in which he clings to individuals, as shown by

\* Rom. xv. 30, 31. Acts xx. 23, 25. Ib. xxi. 5, 6. Ib. 12, 13.

† The possibility of tracing here through independent documents a consistent *state of feeling* is an ‘evidence’ of some considerable value.

‡ 1 Thess. iii. 1. Ib. 10, 11.

several of the later letters. How he longs to see Titus, for the sake of meeting whom he quits an opportunity of much usefulness at Troas! 'I had no rest in my spirit, because I found not Titus my brother.'\* What evident reluctance there is to part with Onesimus! How gladly he would have retained him, if he could with any propriety have done this!† And how the Epistle from which my text is taken abounds in indications of this kind!—'Demas hath forsaken me'—Demas, who once was his faithful companion—'All in Asia turned aside from me'‡—not referring to any general apostasy, but to an abandonment of himself on some particular occasion. And then to Timothy (not without some misgivings§) 'Do thy diligence to come unto me||—Do thy diligence to come before winter.'\*\*

Now here I have just quoted three very different Epistles, written at considerable intervals. And

\* 2 Cor. ii. 14. † Philem. 11–14. ‡ 2 Tim. i. 15.

§ See note above, on the character of Timothy, p. 58.

2 Tim. iv. 9, 10. \*\* Ib. 21.



the same course might be followed, with the same results, in reference to a feature closely connected with the last—I mean the *indications of wounded feeling*, as shown by sudden transitions from indignant expostulation to intreaty, or by abrupt appeals for sympathy.\* Thus, after such severe words as these:—‘We are fools, but ye are wise: we are weak, but ye are strong: ye are honourable, but we are despised,’† immediately, most tenderly:—‘my beloved sons, though ye have ten thousand instructors in Christ, yet have ye not many fathers.’‡ So elsewhere:—‘These only are my fellow-workers, who have been a comfort to me:’ § and then at the end of that letter, as he signs it with the chain on his arm:—‘Remember my bonds.’|| And elsewhere, again:—‘Am I be-

\* On these points, as on many others noticed in these Lectures, it is to be observed that nothing of the same kind is to be traced in the epistles written by St. John, St. Peter, or St. James. It may indeed be said that those letters are too short and too little connected with special occasions, to give scope to marked exhibitions of character—still the contrast exists, and is worth observing.

† 1 Cor. iv. 10.    ‡ 1b. 14, 15.    § Col. iv. 11.    || 1b. 18.

come your enemy because I tell you the truth? '\* and again at the end of that other letter:—'You see the characters in which I have written this with my own hand†—from henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus.'‡ Here once more I have quoted three Epistles, different from the three former: though one of those would perhaps still have been most to my purpose. There is in fact in that Second Epistle to the Corinthians a perpetual interchange of shifting tides of feeling, which makes it one of the most difficult of all the books of the New Testament.

Another weakness in St. Paul (though once more I feel as though an apology were needed for the word) is *a keen sensitiveness to the good opinion of others.*§ 'If I yet desired to please men, I

\* Gal. iv. 16.

† There is a strong appeal to sympathy in this. He generally employed an amanuensis. The appeal becomes only the stronger, if the large letters refer, as I imagine they do, to the Apostle's well-known handwriting.

‡ Gal. vi. 11, 17.

§ Dr. Newman (see p. 119, *n.*) notices 'how desirous he is of the approbation of his brethren—how alive to slights, though at the

should not be the servant of Christ.\* Does it not seem likely from this that in his unconverted days he may have been a vain man, very desirous of human approbation?† But chief stress must be laid on a consistent mode of pleading in self-defence,‡ alike in writing to the Thessalonians, and writing to the Corinthians and speaking to the elders of Ephesus.§ To the first he says: ‘You know how I lived among you—that there was no deceit—that my words were not a cloke for covetousness—that I laboured night and day—and how justly and unblameably I behaved myself among you.’|| To the second more vehemently: ‘I have wronged no man. Did I make a gain of

same time most forgiving—how sensitive of ingratitude, though as meek and gentle as he is sensitive.’—Pp. 132, 133.

\* Gal. i. 10.

† There is a great difference between the tone of Gal. i. 10, and 1 Cor. x. 33.

‡ A deeper and more serious motive, which lay at the basis of this, viz., a sense that the credit of the Gospel was bound up in his character for honesty, will be treated of in the next Lecture.

§ See below, p. 106, n. 1.

|| 1 Thess. ii. 5–10.

you through any of them whom I sent to you?’\* And to the third, in a gentler tone, but still with deep and earnest feeling: ‘I desired no man’s silver or gold or raiment: ye yourselves know that these hands ministered to my necessities.’† On considering all these things together, we get a clear mark of individual character. Comparing these proofs of sensitiveness to suspicion with the indications of a wounded spirit mentioned above, we come to the conclusion that no man ever more fully than this Apostle entered into the meaning of the Psalmist’s words—‘Reproach hath broken my heart.’‡

We might sum up much of what has preceded, with other traits that come incidentally into view, by saying (though it is not a phrase which I would use, if I knew how to find a better) that there was a singular *self-consciousness* in St. Paul. We trace in him a peculiarly close and abiding recollection of personal sufferings. These sufferings made an intense impression upon him, and a very perma-

\* 2 Cor. vii. 2, xii. 17. † Acts xx. 33, 34. ‡ Ps. lxix. 20.

ment one. Probably there is a great difference amongst men in this respect. Some easily forget, and rise above, what they have suffered in the past, whether it was in the form of bodily pain or mental mortification. To others these past trials are for years ‘thorns in the flesh’—‘temptations’—and ‘ministers of Satan to buffet them.’ St. Paul seems to have belonged to the latter class. See, in regard to afflictions comparatively recent, how he writes to the Thessalonians of what he had ‘suffered before’ when he was ‘shamefully treated at Phillippi.’\* This was on the Second Journey. So on the Third Journey, again referring to what was recent, he pointedly reminds the Galatians of the suffering state in which he was when they first became acquainted with him.† But this habit of mind strikes us far more forcibly when the allusion is to afflictions endured many years before. Here again, two instances may be

\* 1 Thess. ii. 2.

† Above (p. 90), the *fact* of this weak health was alluded to, as a trial of St. Paul. Here the reference is to his use of that fact, as an appeal for *sympathy*.

quoted, and again from two different Epistles. The ignominious circumstances of his escape from Damascus have a very marked place in the catalogue of sufferings given in the Second Letter to the Corinthians:\* and in the Letter from which our text is taken, he goes back, at the end of his life (associating Timothy, too, most touchingly in the recollection), to the afflictions endured at Lystra, Iconium, and the Pisidian Antioch.† And we should observe particularly, not simply his continued *feeling* about these things, but his tendency to *speaking* of them. In fact, St. Paul, throughout his Epistles, is constantly speaking of himself and what concerns himself.‡ ‘Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,’§ is the opening of his address at Miletus. And as with his speeches so with his letters.|| ‘I would that ye

\* 2 Cor. xi. 33. † 2 Tim. iii. 11.

‡ A. Monod (p. 133, n.) notes his habit of constantly referring to *what he was* before his conversion, as in Acts xxii., xxvi., and 1 Tim. i.

§ Acts xx. 18.

|| Thus in identity of personal character, as well as in resemblance

should know, brethern, that *what has happened to me* has turned rather to the furtherance of the Gospel :'\* this to a church very dear and familiar to him. '*All that relates to me* Tychicus shall make known to you :'+ this to a church he had never seen. And the abrupt and incidental allusions to himself are still more remarkable. Does he mention the Gospel ? he adds, 'whereof *I Paul* am made a minister.'‡ Does he urge men to avoid contention ? he adds, 'even as *I* endeavour to please all men.'§ And here we are particularly called to notice his frequent habit of bringing forward *his own example*. No doubt the burden of all these passages is, 'Follow me as I follow Christ :'|| and that criticism which should attribute such expressions to a wish for self-exaltation, would be as strange as if we were to declare that St. Paul was the apostle of self-righteous-

of style, we see the unity of the speaker in the Acts and the writer of the Epistles.

\* Phil. i. 12.    † Col. iv. 7.    ‡ Ib. i. 23, 25.

§ 1 Cor. x. 33.    || 1 Cor. xi. 1.

ness.\* But still it is a fact, that in all his Epistles—as well as in that single speech in the Acts, which alone is addressed to fellow-Christians†—one marked feature of the Apostle Paul is consciousness of self.

Now here, in this delicate health, this sense of deficient natural powers, this tendency to depression, this craving for personal sympathy, this sensitiveness to the good opinion of others, this general consciousness of self, we have evidently the basis either for a very selfish, morbid and exacting character, or for a very loving and per-

\* In referring to his own life, he was referring not only to that which was a conscious martyrdom, but also to that which was consciously under the operation of Divine grace, even as he was consciously the bearer of a supernatural message. Thus references of this kind are rather a proof of humility. See how, in Acts xx. 19, he adds, '*with all lowliness of mind*,' after he has been bringing forward his own example. 'Si l'Apôtre paraît parfois se vanter lui-même, on reconnaît bientôt que c'est l'effet d'une humilité audacieuse qui ne craint pas les faux jugements, et qu'il est arrivé à un tel dépouillement de lui-même qu'il peut se donner comme modèle sans se glorifier.'—De Pressensé, p. 237.

† This consideration is of importance. No other speech in the Acts admits of the same full comparison with the Epistles.



suasive, winning and influential character. There would be no harm in saying that but for his Christianity St. Paul would have been the former—though I think there were other and sterner features of the man, which would, even naturally, have been corrective of such a tendency, and prevented that result.\* Now, however, we come to consider what he was with *Christian faith and principle* in combination with such physical, mental, and moral conditions. And it is peculiarly instructive to have approached the subject in this way—for all this weakness brings him very near to us,† draws us very close to him, and so, by God's blessing, may bring us into living contact with the truths by which he was sustained, and 'out of weakness made strong.'‡

First we may notice this sympathy of the Apostle Paul—whether it be natural sympathy, or Christian sympathy, or both combined—and we need not be careful to determine the proportions—

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\* See Lectures III. and V.

† Gal. iv. 12.      ‡ Heb. xi. 34.

taking the lighter form of *courtesy*. The courtesy of St. Paul is so remarkable,\* that it might well have been made the subject of a separate and specific discourse: and for such separate handling the materials would be ample, both in the Acts and in the Epistles. There is some advantage, however, in treating it here as a composite result of the two characteristics which have hitherto been before our notice. For what indeed is courtesy? How ought we to define it? Could we define it better than by saying that it is *a combination of tact and sympathy*. As to the *principle* of true courtesy, we find it stated in the thirteenth

\* Prof. Jowett ('Rom.' i. p. 300) quotes the saying, that St. Paul was 'the finest gentleman that ever lived,' and Prof. Stanley ('Cor.' p. 391) adds that he is the first example in detail of what we mean by 'a gentleman.' Dr. Newman, in the 'Sermons' quoted below, expresses the matter thus (p. 133): 'There is not any one of those refinements and delicacies of feeling, which are the result of advanced civilisation, not any one of those proprieties and embellishments of conduct in which the cultivated intellect delights, but he is a pattern of it, in the midst of that assemblage of other supernatural excellences which is the common endowment of Apostles and Saints.'

chapter of the First Epistle to the Corinthians, while the *practice* of it is conspicuous throughout the Apostle's life. I have alluded elsewhere to the conciliatory language with which that very Epistle opens.\* Let me ask attention to the turn given to one phrase at the end of it—'I am glad of the coming of Stephanas, Fortunatus, and Achaicus, for they refreshed *my* spirit *and yours*.'† He takes it for granted that the Corinthians will sympathise with him. Nothing is more truly courteous than to assume the presence of right feeling in the minds of those whom we address. With this compare that exquisite message at the end of the Epistle to the Romans :—'Salute Rufus chosen in the Lord, *and his mother and mine*.'‡ If I were to select two other illustrations, I should

\* Lecture I. p. 57.

† 1 Cor. xvi. 17. It is surprising how much is expressed sometimes in St. Paul's writings by the use of pronouns. 'If the truth of God hath more abounded through *my* lie' (Rom. iii. 7); 'Lest Satan should get an advantage of *us*' (2 Cor. ii. 11). These are both instances of the Apostle's facility of putting himself in the place of those with whom he is arguing.

‡ Rom. xvi. 13.

take one from the Epistles and the other from the Acts. The first would be from the letter to Philemon; but if I were to quote that letter at all, I should be obliged to quote the whole of it. Let me turn to that well-known answer to Agrippa, when Paul stood at Cæsarea before him and Berenice and Festus. I confess I cannot think—either when I look at the Greek words, or consider the circumstances of the moment—that Agrippa, in that exclamation, expressed any serious conviction, or meant to say that he was ‘*almost* persuaded.’\* I believe that it was a contemptuous sneer, and that he wished all that dignified company to understand that he was not to be expected to join the sect of the ‘Christians’ on such short notice and such trivial grounds.† No doubt it is with some regret that this view is taken, when we consider the many excellent sermons which have been

\* Acts xxvi. 29.

† Nearly all the most thoughtful and accurate of recent critics take this view of the drift of Agrippa’s words.

preached on this verse. But do we not gain as much as we lose? For this interpretation enhances tenfold the noble courtesy with which St. Paul replied—‘Be the reasons small or be they great, be the time of persuasion long or be it short, I would to God that not only thou, but also all that hear me this day, were even such as I am, *except these bonds.*’

It is in little things that habitual character is often most easily seen : and after this brief general notice of the courtesy of St. Paul, I would next point out his *great consideration for the comfort of others*. See him on board the ship, when the morning is breaking on the coast of Malta. He says to that crowd of weary and terrified people, which fills the deck, ‘I beseech you now to take some food : this is for your health and safety : seeing that for fourteen days ye have had no regular meal.’\* And this for a number of persons with whom he had nothing in common, except that they had been in discomfort and danger

\* Acts xxvii. 33, 34. See Lecture I. p. 111.

together. When he travelled with familiar companions, there must have been many occasions (as there always are on such journeys) for exhibiting either a selfish or an unselfish character. We are not without record of the Apostle's thoughtfulness and care for his intimate friends. 'Trophimus have I left at Miletus sick.'\* Some difficulties have been raised here as to questions of time and place. But to set against these (which I think are very trivial), and to mark the authorship of the Epistle, we have surely here a most characteristic mark of the man.† Paul knew what it was to be detained by sickness on a journey: and he could feel for his friends in like circum-

\* 2 Tim. iv. 20.

† The mere existence of this passage, occurring as it does so naturally and spontaneously, seems to me enough to establish the authenticity of the epistle. As to the difficulties of time and place, they would be very considerable if we were to reject the second Roman imprisonment. Trophimus certainly could not have been left at Miletus on the occasion described in Acts xx., for he was afterwards with St. Paul at Jerusalem (see xxi. 29); nor could he have reached Miletus on the voyage to Rome (xxvii. 7), for the north-westerly winds would have made it impossible to sail northwards from Cnidus.—See 'Life and Epistles,' ii. p. 390.

stances.\* The same sympathy is displayed more fully in the case of Epaphroditus, whose society in Rome was by no means indifferent to him, but whom he sends to the Philippians, because Epaphroditus himself longed to see them, and was depressed, inasmuch as they had heard he had been sick. ‘Yea, and he was sick nigh unto death: but God had mercy on him, and not on him only, but on me also, lest I should have grief upon grief. Now therefore I send him the more cheerfully, that when ye see him ye may rejoice, and that my grief may be the less.’† And to turn again to the Pastoral Epistles: what are we

\* Again I am tempted to give an illustration from St. Bernard. He and his friend William of St. Thierry were ill at the same time, and both felt the benefit of common experience of suffering. ‘Deus bone, quid mihi boni contulit illa infirmitas, feriæ illæ, vacatio illa! et cooperabatur necessitati meæ toto illo tempore infirmitatis meæ apud eum infirmitas ejus, quâ et ipse tunc temporis detinebatur. Infirmi ergo ambo totâ die de spiritali physicâ animæ conferebamus, de medicamentis virtutum contra languores vitiorum.’—ii. 1085.

† Phil. ii. 27, 28. Niemeyer brings forward this incident, as an illustration of St. Paul’s anxious care to avoid causing trouble or inconvenience to those whom he loved.

to say of that homely advice concerning health, suddenly interposed in the midst of very solemn injunctions? ‘Drink no longer water; but use a little wine for thy stomach’s sake, and thine often infirmities.’\* Commentators have laboured to trace the connection with the context: and perhaps there is some contextual connection. But I think that with an affectionate heart, and the thought of a friend in delicate health amidst responsible duties, spontaneous suggestion is all that is needed for such a word of advice. Love is very watchful in its attention to detail. And what a pitiful criticism that is which pronounces this verse below the dignity of an inspired Apostle!† What a forgetfulness it implies of what life really is! Has not our very religion its ordinary sphere

\* 1 Tim. v. 23. Here (as above on 2 Tim. iv, 20), I hardly think it would be fanatical to argue the authenticity of the epistle from this characteristic passage.

† ‘Le christianisme de saint Paul est un christianisme essentiellement humain. L’Évangile a tout renouvelé dans le cœur de l’Apôtre; mais il n’a transformé en lui ni le caractère général de l’espèce, ni le tempérament particulier de l’individu. . . . On le voit l’appliquer tour-à-tour aux plus petites choses et aux plus grandes,



in common-place details? This considerate thoughtfulness is a characteristic not simply of Paul, but of Christianity. Here we can quote another Apostle. St. John writes thus to Gaius—‘Beloved, above all things I pray that thou mayest prosper and be in health, even as thy soul prospers’\*—here writing in the spirit of the Lord Whom he loved, and Who, when He restored that young child to life, ‘took her by the hand,’ as we read in St. Luke,† and charged them that they should ‘give her some meat.’

A thought occurs here, on which we may pause for a moment—viz. how a Religion with this characteristic fits our world of suffering. In the next discourse I shall have occasion to notice how a

et toujours avec la même aisance de simplicité. Soit qu’il aspire à être anathème, comme Jésus-Christ, pour ses frères (Rom. ix. 3) . . . soit qu’il s’occupe de ses livres dont il ne peut se passer plus longtemps, de son unique manteau que la saison rigoureuse va lui rendre nécessaire—c’est toujours l’Esprit de Jésus-Christ qui l’anime, mais cet Esprit tellement passé dans tout son être, qu’il y a pris l’empire facile et naturel qui semble n’appartenir qu’à l’esprit propre.’—A. Monod, pp 77, 78.

\* 3 John 2.

† Luke viii. 55.

tender regard for the consciences of others suits a world of sin : here I am remarking how a tender regard for the *sufferings* of others suits a world of *sorrow*. A large part of the comfort of life depends on small acts of attention, having reference not only to the soul but to the body. Some austere and reserved men may seem independent of such things : but that outward severity frequently conceals an inward craving for sympathy, and a longing even to express sympathy. Self-indulgent men, on the other hand, often find that they have lost their best support through the habit of forgetting others. We read that on one occasion St. Paul encountered certain philosophers of the Epicureans and Stoics.\* So has it been ever since. Christianity in Paul's teaching and example still meets and resists those two opposing schools. The Christian is no Stoic. Knowing that his own pain is a reality, and feeling it keenly, he feels for the pain of others. Still less is he an Epicurean, who is more selfish and more heartless

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\* Acts xvii. 18.

than the former, and who inverts the Christian precept, looking always on 'his own things,' not 'the things of others.'\*

But we should not do justice to this part of St. Paul's character without going farther, and without marking also his regard to the *feelings and prejudices of others*.† This subject must be resumed in its graver form of religious toleration, when

\* Phil. ii. 4.

† A note ought to be added on that large general sympathy with all humanity—that *φιλανθρωπία*, so to speak—for which the Apostle was so remarkable. Two writers may be adduced here with advantage, both of whom quote Terence's familiar line as applicable, in a pre-eminent degree, to St. Paul. Dr. Newman, in his 'Sermons on Various Occasions' (1857), gives (in the midst of some things which appear very strange to an English eye) a rich and varied picture of what he truly calls the Apostle's 'characteristic gift' of sympathy with human nature. He was one of those saints 'who are versed in human knowledge, who are busy in human society, who understand the human heart, who can throw themselves into the minds of other men; and all this in consequence of natural gifts and secular education. While they themselves stand secure in the blessedness of purity and peace, they can follow in imagination the ten thousand aberrations of pride, passion and remorse. They have the thoughts, feelings, frames of mind, attractions, sympathies, antipathies of other men, so far as these are not sinful; only they have these properties of human nature purified, sanctified and exalted.'—P.

we are considering, on another occasion, what is within the domain of Conscience. Here we may just glance at its more superficial aspect. The habit of mind which I am here indicating exhibits

106. 'In St. Paul the fulness of divine gifts does not tend to destroy what is human in him, but to spiritualise and perfect it. The common nature of the whole race of Adam spoke in him, acted in him, with an energetical presence, with a sort of bodily fulness, always under the sovereign command of divine grace, but losing none of its real freedom and power because of its subordination. And the consequence is that, having the nature of man so strong within him, he is able to enter into human nature, and to sympathise with it, with a gift peculiarly his own.'—Pp. 108, 109. 'He felt all his neighbours to be existing in himself. He was conscious of possessing a nature capable of running into all the multiplicity of emotions, of devices, of purposes and of sins, into which it had actually run in the wide world and in the multitude of men.'—P. 110. Thus the writer accounts for St. Paul's liking for the heathen poets. 'He loved poor human nature with a passionate love, and the literature of the Greeks was only its expression; and he hung over it tenderly and mournfully, wishing for its regeneration and salvation.'—P. 112. 'St. Paul's characteristic gift was a special apprehension of human nature as a fact, and an intimate familiarity with it as an object of continual contemplation and affection. Though he had never been a Heathen, though he was no longer a Jew, yet he was a Heathen in capability, and a Jew in the history of the past.'—P. 117. 'As he loved that common nature, so he took pleasure in viewing all who partake of it, scattered though they were all over the earth. He sympathised with

itself in many varied ways. We might group them, perhaps, under the two heads of *generosity* and *forbearance*.

them all, wherever and whatever they were; and he felt it to be one special mercy, conveyed to them in the Gospel, that the unity of human nature was henceforth recognised and restored in Jesus Christ.—P. 134. Dean Stanley, in his ‘Sermons and Essays on the Apostolical Age,’ has happily expressed the same characteristic of the Apostle in another aspect: ‘Whatever had been in former ages that remarkable union of qualities which had from the earliest times constituted the chosen people into a link between the East and West, that was now in the highest degree exemplified in the character of Paul . . . Never before nor since have the Jew and Gentile so completely met in one single person . . . What is that probing of the innermost recesses of the human heart and conscience—so unlike the theocratic visions of the older prophets—but the apostolical reflection of the practical, individual, psychological spirit of the western philosophies? . . . That capacity for throwing himself into the position and feelings of others—that intense sympathy in the strength of which, as has been truly said, he had a thousand friends, and loved each as his own soul, and seemed to live a thousand lives in them, and died a thousand deaths when he must quit them—what was all this but the effect of God’s blessing on that boundless versatility of nature which had formed the especial mark of the Grecian mind for good and evil in all ages?’—Pp. 167–169. And the important reflections which follow in a later part of the same discourse must not be overlooked. ‘The conviction of the truth of Christianity rests far more than may at first sight appear on the conviction of its universality; and if it could be proved that large pro-

Notwithstanding all the plots and misrepresentations of his enemies, Paul's disposition is ever that of confiding trust. He does not indulge the habit of suspicion. Party-spirit is rife at Corinth, and the name of Apollos is one of the watchwords: yet he urges Apollos to go there, does not fear that Apollos will be disloyal, or that the spirit of faction will be increased by his presence.\* Soon afterwards, in writing the Second Epistle to the Corinthians, he tells them all his feelings, and assumes that they will be interested in the recital.† He readily forgives what was unfair to himself. He forgives and forgets. He says to the Galatians: 'Ye have not injured me at all,'‡ though this was a time when he was full of

vinces of human thought, important elements of human advancement, were altogether foreign, if not hostile to its teaching, then, far more than by any direct attack on its outward evidences, would its hold be loosened over the minds of men; it might be held to have been *a* religion, it could hardly be practically held to be *the* religion of the world. Thanks be to God, the Scriptures teem with a thousand proofs that no such alternative is offered to us, and none perhaps is more convincing than the lesson forced upon us by the work and character of St. Paul.'—Pp. 179, 180.

\* 1 Cor. xvi. 12.      † 2 Cor. i. 8.      ‡ Gal. iv. 12.

anxiety lest, through the mischief of the Judaizers, his labour had been in vain.

To turn now to his forbearance :\* he is sensitively afraid of causing pain. He calls God to record, that it was '*to spare*' his erring converts that he had not visited them when he intended.† Though infinitely above the little superstitions which make religion to consist in minor observances, he never boasts of his superiority, never treats scruples with derision. Irony indeed he has : but this he reserves as a lash for those who were proud of their breadth of view and were contemptuous towards others.‡ Perhaps the most

\* No greater instance of forbearance can be adduced than what he says to Philemon (vv. 8, 9), 'I might have such confidence in Christ as to *command*, but for love's sake I rather *beseech*.' These words, as Dr. Newman says, might be taken as a motto to his whole ministry : 'Letting influence take the place of rule, and charity stand instead of authority, he held souls captive by *the regenerate affections of human nature*,'—P. 137.

† 2 Cor. i. 23.

‡ 1 Cor. iv. 8, 10. A question arises (to be reverently handled, yet not necessarily to be repelled) as to whether we can detect in St. Paul anything like what we call humour. Our impression would be, that

remarkable of all the instances, which it is natural to mention here under this general head, is the passage in which he speaks of those at Rome who 'preached Christ of contention' and 'sought to add affliction to his bonds.' 'Notwithstanding,' he says, 'everyway, Christ is preached': and he therein 'rejoices, yea, and will rejoice.'\* It might indeed well be that differences among Christians would vanish into insignificance, in presence of the hideous Paganism of Rome. But how rare is such generous forbearance, even among good men and in the highest of all causes!

A still more definite feature, perhaps, is before us when we consider St. Paul's tenderness and sympathy in their concentrated form, and think of his *friendships*. Here is the Christian result corresponding to that natural desire for sympathy which we noticed before. Friendship was to St. Paul of as much consequence as to any man that

everything in him was pitched too high for the ordinary play of light and shade in human converse. Chrysostom notes that, while it is strongly said that the Apostle wept, it is never said that he laughed.

\* Phil. i. 16, 18.



ever lived. He needed the help of friends even in his divinely-conducted work. Their presence was his joy. His feelings towards them were intense. But the very prominence of this part of St. Paul's character makes it needless to enlarge on it.\* I will just refer to one point of detail, which might possibly pass unobserved, namely, his *gratitude* to

\* 'He who had the constant contemplation of his Lord and Saviour was nevertheless as susceptible of the affections of human nature and the influences of the external world, as if he were a stranger to that contemplation. He who had rest and peace in the love of Christ, was not satisfied without the love of man. He whose supreme reward was the approbation of God, looked out for the approval of his brethren . . . He loved them not only 'for Jesus' sake,' to use his own expression, but for their own sake also. He lived in them ; he felt with them and for them ; he was anxious about them ; he gave them help, and in turn he looked for comfort from them. His mind was like some instrument of music, harp or viol, the strings of which vibrate, though untouched, with the notes which other instruments give forth . . . Even when he was about to be martyred, still, as before, he had time to think of his friends, of those who were near him, those who were away, and those who had deserted him . . . He who is the special preacher of Divine Grace, is also the special friend and intimate of Human Nature. He who reveals to us the mysteries of God's Sovereign Decrees, manifests at the same time the tenderest interest in the souls of Individuals.'—Newman's 'Sermons', pp. 130, 133.

his friends, and his distinct remembrance of all who had ever shown him kindness.\* Again to adduce that Epistle to the Galatians: though he has to rebuke them sternly for the present, he cannot forget their affectionate reception of him in the past. Thus also, in writing to the Philippians, there come back upon his grateful recollection ‘those women who laboured with him in the Gospel, with Clement, and other fellow-labourers;’ and he begs that help may be given to them.† How richly the same kind of fond remembrance overflows in the Second Epistle to Timothy—‘The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain: but when he was in Rome, he sought me out very diligently and found me. The Lord grant unto him that he may find

\* Niemeyer has a very warm paragraph on this part of St. Paul’s character. The Apostle well knew the art ‘schön anzunehmen, die vielleicht noch grösser ist als die Kunst schön zu geben.’ And the example is all the more precious, because what he received bore no proportion to what he gave.

† Phil. iv. 3.

mercy of the Lord!’\* And again at the very end of the letter, a salutation is expressly sent to ‘the household of *Onesiphorus*.’† But no passage is so much to our purpose, as that last chapter of the Epistle to the Romans, in which many individuals are singled out for remembrance, and appropriate salutations sent to each: ‘I commend unto you Phœbe . . . that ye receive her and assist her: for she hath been a succourer of many, and of *myself* also. Greet Aquila and Priscilla, my helpers in Jesus Christ, who *for my life* laid down their own necks: unto whom not only *I* give thanks, but also all the churches of the Gentiles. Greet Mary, who bestowed much labour *on us*. Salute Urban, *our* helper in Christ. Gaius, *mine* host, and of the whole church, saluteth you.’‡

One more particular may bring this summary to a conclusion. An unfailing mark of true friendship is *disinterestedness*; and this was eminently characteristic of St. Paul. I suppose we expect in an Apostle that he will go

\* 2 Tim. i. 16-18. † Ib. iv. 19. ‡ Rom. xvi. 1-4 6, 9, 23.

through enormous trials for many years without anything in a worldly sense to gain by it. Let us then glance at this matter too in one of its incidental and smaller manifestations. We find St. Paul refusing support for his labours, while yet (and this, too, is part of his consideration for others) he asserts the principle which is the sufficient justification of all ecclesiastical endowments: 'Nevertheless I have not used this power; but I suffer all things, lest I should hinder the Gospel of Christ.\*' Here in this sentence, and sentences like it, we are at the fountain-head of all this tenderness and sympathy. *A disinterested desire for the salvation of others* makes a man disinterested in everything else. This desire for the highest good, whether of churches or individuals, is the controlling principle which harmonises all that we have been considering to-day. If Paul longed to see the disciples in Rome, it was that he might 'impart to them some spiritual gift.†' If he feels it painful to be left in Athens

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\* 1 Cor. ix. 12.

† Rom. i. 11.

‘alone,’ it is because he has sent Timothy and Silas to ‘establish’ the Macedonian churches,\* and ‘comfort them concerning their faith,’ lest by some means the tempter ‘should have tempted them’ and all the Apostolic labour should be ‘in vain.’† If he mourns over the departure of Demas, it is because that unstable disciple ‘has loved this present world.’‡ If he has no peace because he ‘meets not Titus his brother,’ it is because that friend is to bring him news of the polluted and tempted Corinthian church.§ If he pours out his heart to Philemon, it is that the slave and the master may be reconciled as Christian brethren.|| If he keenly feels the indignity of being ‘an ambassador in bonds,’ he exults in feeling that ‘the Word of God is not bound.’\*\* ‘My tribulation is your

\* 1 Thess. iii. 2.

† Ib. 5.

‡ 2 Tim. iv. 10.

§ 2 Cor. vii. 6, 14. || Philem. 16.

\*\* 2 Tim. ii. 9. I may just quote here one sentence from the above-mentioned discourse of Ancillon (p. 71), which is a curious specimen of an old French Protestant visitation-sermon. ‘Je prise beaucoup les larmes de S. Pierre, mais je prise encore davantage les larmes de S. Paul dans notre texte (Phil. iii. 18, 19). Les larmes de S. Pierre estoient des larmes de repentance, les larmes de

glory.’\* ‘We live, if ye stand fast.’† ‘Who is weak, but that I am in tender and immediate sympathy with him? Who is betrayed into sin, but that I burn with anger and grief?’‡ ‘Ye are in my heart to live and die with you.’§ ‘I bear about in my body the dying of the Lord Jesus: but if death works in me, life works in you.’|| ‘Therefore I ‘faint not.’ ‘Jesus was crucified through weakness, yet He liveth by the power of God: we also are weak in Him, but we live with Him by the power of God toward you.’\*\* ‘I rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body’s sake, which is the Church, whereof I am made a minister.’†† But why should I multiply such quotations? It is evident that, though we began by endeavouring to look at the purely human side of this character, we are now looking at its

S. Paul estoient des larmes de charité; les larmes de S. Pierre estoient les larmes d’un pécheur, les larmes de S. Paul estoient des larmes d’un Pasteur.’—P. 20.

\* Eph. iii. 13. † 1 Thess. iii. 8. ‡ 2 Cor. xi. 29. § Ib. iv. 10.  
|| Ib. 12. \*\* Ib. xiii. 4. †† Col. i. 24, 25.

divine side. We have passed out of the sphere of natural sympathy into the sphere of that higher sympathy, which springs from union with Christ. If the natural heart is beating here, the Christian heart is beating with it : and we cannot well distinguish the pulsations. ‘ Behold ! we stand here by the well of water.’\* *The love of Christ* is that main stream, which receives all the other streams of impulse and passion, and makes them holy and safe and beneficent—which uses every mountain torrent—and may even absorb and make use of our scanty and sluggish affections, even at this low level, turning even them into a blessing, through its own copious flow, unto the fatness and fruitfulness of the land.

Now in concluding this attempt to illustrate St. Paul’s tenderness and sympathy, I might dwell on the fact that all his various Epistles, and the narrative in the Acts, have been used freely and indifferently : and that the same trait of character has come easily and naturally to view from the use of

\* Gen. xxiv. 13, 43.

all. No digression seemed necessary, in the course of the inquiry, to call attention to this fact. And now at the close I simply and barely notice it, with the additional observation that this argument reaches those Epistles which of late have been most closely questioned. It seems to me quite evident, that the *same man* who spoke to the elders at Miletus, wrote also from Rome (nearly ten years afterwards) that last letter to Timothy.

And to end with what is directly practical. Such a character as this, which comes out before us in that affecting address and in those final letters, is a very *powerful* character.\* Sorrow it-

\* The truth of this is well expressed at the two poles of recent Oxford theology. 'A man who thus divests himself of his own greatness and puts himself on the level of his brethren, and throws himself upon the sympathies of human nature, and speaks with such simplicity and spontaneous outpouring of heart, is forthwith in a condition both to conceive great love of them and to inspire great love towards himself.'—Dr. Newman, pp. 128, 129. 'To St. Paul specially was it given to preach to the world, who knew the world; he subdued the heart, who understood the heart. It was his sympathy that was his means of influence; it was his affectionateness which was his title and instrument of empire.'—P. 118. 'Great men are sometimes said to possess the power of command, but not



self is winning and persuasive.\* The mere sight of suffering is an attraction which few are able to resist: and when that suffering is combined with strong convictions, and when those convictions have their root in a sensitive and generous heart, then there is an influence of commanding power. Sorrow, too, and suffering are themselves a fountain of sympathy. And sympathy helps others in sorrow, and often obtains for truth an access which would otherwise be closed. Sympathy wins confidence and secures co-operation—enables you to gather round you the willing labour of others—uses their services without forfeiting their

the power of entering into the feelings of others. Such was not the greatness of the Apostle St. Paul. His strength was his weakness, and his weakness his strength. His dependence on others was in part also the source of his influence over them.’—Prof. Jowett, i. pp. 302, 303.

\* ‘On prête une oreille attentive à un avocat qui a souffert pour la cause qu’il défend.’ But, independently of this, ‘la douleur a ses droits sur le cœur de l’homme; elle exerce un empire, elle obtient un respect qui lui est propre. L’Apôtre lui-même, avec cette connaissance du cœur humain qui respire dans tout ce qu’il dit, fait appel à ce sentiment (Gal. vi. 17) en écrivant aux Galates.’—A. Monod, p. 54. See also, pp. 140, 146.

love.\* Paul, like David—like a Greater than David—had the power of assimilating and controlling the characters of those around him. Paul's religion was the religion of the Beatitudes: and his, too, was the blessing promised in the Sermon on the Mount. 'Blessed are the meek: for they shall inherit the earth.'† Paul was 'poor, yet making many rich; as having nothing, and yet possessing all things.'‡ Natural weakness enhances the moral force by which the Gospel thus makes progress. By faith the very weakness is turned into strength, just as in Christian experience sorrow also is turned into joy. How deep is the truth in

\* 'Le caractère que *ces larmes* révèlent fait une des puissances de son apostolat. Cette puissance opère en gagnant les cœurs à l'Apôtre: chacun se sent attiré vers cet homme en qui la faculté d'aimer a pris un développement extraordinaire; et comme les plus grands obstacles que rencontre l'Évangile sont ceux qu'il trouve dans la volonté, c'est avoir prévenu l'auditeur en faveur de l'Évangile, que de l'avoir prévenu en faveur de celui qui l'annonce. Elle opère, en multipliant les moyens d'action de l'Apôtre; cette famille fraternelle qui se groupe auprès d'un maître si aimant forme autour de lui comme une sainte phalange . . . A. Monod, p. 74. Compare p. 80. See 'Companions of St. Paul,' p. 108.

† Matt. v. 6.

‡ 2 Cor. vi. 10.

our Lord's words :—‘Whosoever will be chief among you, let him be your servant!’\* May He enable us, as He enabled Paul, ‘by love to serve one another,’† yea to be ‘the servants of all, for Jesus’ sake!’‡

\* Matt. xx. 27.

† Gal. v. 13.

‡ 2 Cor. iv. 6.



LECTURE III.  
CONSCIENTIOUSNESS AND  
INTEGRITY.

WOULDST thou be faithful to do that work that God hath appointed thee to do in this world for His name? then make much of a trembling heart and conscience; for though the Word be the line and rule whereby we must order and govern all our actions, yet a trembling heart and tender conscience is of absolute necessity for our so doing. A hard heart can do nothing with the word of Jesus Christ.

Keep, then, thy conscience awake with wrath and grace, with heaven and hell; but let grace and heaven bear sway. Paul made much of a tender conscience, else he had never done as he did, nor suffered what we read of. 'And herein,' saith he, 'do I exercise myself, to have always a conscience void of offence toward God and toward men.' But this could not a stony, benumbed, bribed, deluded, or a muzzled conscience do. Paul was like the nightingale with his breast against the thorn. That his heart might still keep waking, he would accustom himself to the meditation of those things that should beget both love and fear; and would always be very chary, lest he offended his conscience.

JOHN BUNYAN.

### III.

#### CONSCIENTIOUSNESS AND INTEGRITY.

*"Herein do I exercise myself, to have always a conscience void of offence toward God and toward men."*—ACTS xxiv. 16.

THE subject of the course of Lectures, of which the present is the third, is the personal character of the Apostle Paul. The purposes to be kept in mind during the inquiry were three—first, to observe how far the *same* character comes into view from an examination both of the Acts and the Epistles, thus furnishing an argument for the authenticity of all these documents; secondly, to consider how far the character is not only harmonious and identical, but *strongly marked and definite*, and thus inconsistent with all notion of Christianity having grown up into its New Testament form in an accidental and traditionary manner; and thirdly, and most especially, to turn this

pattern of Apostolic character to some *practical* account for the benefit of our souls. I excuse myself for repeating this, because the congregation is now in some considerable degree changed. Of those who were present on the first Sunday of this month, very many are not present now : and of those who are here assembled, many are now in this church for the first time in their lives.\*

The first topic under consideration was the Tact and Presence of Mind of the Apostle, the second, his Tenderness and Sympathy. The present discourse I propose to devote to his *Conscientiousness and Integrity*. Thus we are following an obvious and useful order of progression. If the first feature of character was chiefly natural, and (so to speak) intellectual quite as much as moral, and if the second had main reference to the emotional side of the Apostle's temperament, now we are, if not necessarily on religious ground, at least on

\* See the note on Lecture I. p. 5. The present Lecture was delivered just after the beginning of the full business of the University Term.



distinctively *moral* ground. Nor does this change harmonise badly with the above-mentioned change in the nature of the congregation. If there is any subject on which a preacher might wish to address some affectionate words to those who are newly come to the University, it is the subject of *Conscience*. May God graciously give His help to this poor endeavour to make the example of St. Paul itself preach the sermon !

‘ Herein do I exercise myself,’ he says to Felix, ‘ to have always a conscience void of offence toward God and toward men.’\* He states here a cardinal principle of his whole life : and every word which he uses in the sentence is worthy of our closest attention. There is no selection between one duty and another, or between one class of duties and another—but alike ‘ toward *God*’ and ‘ toward *men*,’ and ‘ *always*,’ he seeks to have his conscience ‘ *void of offence*.’ As to the meaning of this last expression, it must, in regard to God, denote the avoidance of all breach of the

\* Acts xxiv. 16.

Divine law—and also in regard to man, the chief reference must be to the avoidance of all thoughts and acts which are unjust to other men. Still it is worthy of remark (if only in anticipation of a part of the subject which will be noticed towards the conclusion) that in one of the two other places where this word occurs in the New Testament, it refers to the causing of the occasions of sin to others. But there is another word in the sentence to which I desire particularly to call attention—the word ‘*exercise*.’ Literally it means ‘to go into training.’ And this training—this Christian *ἀσκησις*—this habit of self-discipline, as a necessary means of keeping the conscience in a sound and healthy state—is a serious subject which in this day we are apt to forget. But, again, if we combine this sentence with another sentence used by the Apostle a very short time before, and recorded in the same part of the Acts, we reach a further and an important point. Standing before the Sanhedrim, he began a fearless speech with these words—‘Brethren, I have

lived in *all good conscience* before God until this day.\* Here the Apostle asserts that he had *always* been a carefully conscientious man. This statement takes in the period before his conversion. The words cover all the ground from his early manhood to the eve of his voyage to Rome.† Further elucidation also of this topic is to be obtained from something else recorded in the neighbouring context. In fact it is remarkable (as was noticed in the first Lecture) how the word *conscience* seems engraved, as it were, on this part of the Acts of the Apostles, and especially on the speech addressed to Festus and Agrippa. Speaking to them of the time before his conversion, St. Paul says, ‘I thought that I *ought* to do many things contrary to the name of Jesus of Nazareth.’‡ His persecution of the Christians was itself undertaken as a matter of conscientious duty. And then further, in the account of the moment of the Conversion, we must recollect that it is only in this one of the three narratives

\* Acts xxiii. 1. † See Acts xxii. 3 ; and 2 Tim. i. 3. ‡ Acts xxvi. 9.

of that event\* that the significant phrase occurs, 'It is hard for thee to kick against the pricks.'† By which I presume we must understand that certain inward *compunctions* had, for some little time at least, been felt, and that, though the deluded view of duty still prevailed, yet the persecutor's mind was ill at ease.‡ It was in fact the

\* See p. 48. In Acts ix. 5, the words *σκληρόν σοι πρὸς κέντρα λακτίζειν* are an interpolation from xxvi. 14.

† Acts xxvi. 14.

‡ Exception has been taken to this view, on the ground that Paul was in the full course of persecution when he was struck down to the ground, and that there is no symptom of any previous pause in his cruelty and rage. But the word *κέντρον* must denote something which was *felt*. And who knows what misgivings he may have had from the moment of Stephen's death? All such misgivings his blinded conscience would urge him to repress, till he saw his mistake; and then his conscience became active on the side of Christianity. See A. Monod (pp. 108, 109). 'Saul ne se rend pas, il n'en est que plus enflammé de colère contre celui qu'Étienne invoque avec tant de foi, et en qui il s'endort avec tant de paix . . . Et pourtant, que savons-nous si cette vue ne déposa pas dans le cœur de Saul une première inquiétude, un premier doute, salutaire? Que savons-nous si cette inquiétude, si ce doute, repoussé d'abord comme une tentation importune, traduit peut-être en amertume et en violence, ne prépara pas les voies pour la scène de Damas?' De Pressensé says the same thing more confidently, and perhaps

point of transition from a conscience blinded to a conscience enlightened. And mark the phrase too in which he expresses his ready acceptance of the light when it did come. ‘Immediately I was *not disobedient* to the heavenly vision.’\* He obeyed his conscience on the right path, as he had obeyed it on the wrong path. No doubt all this was a lesson—a most solemn lesson—and intended to be such—for Festus and Agrippa. *Their* present duty was expressed in *his* past experience. But all that I am concerned to urge here is the stress the Apostle lays on conscience, and his method of illustrating his teaching on the rather too strongly. ‘On se tromperait si l’on pensait que la conversion de saint Paul a été opérée instantanément, comme par un coup de foudre. Il y avait long temps—c’est Jésus-Christ lui-même qui nous l’apprend—qu’il était poursuivi par l’aiguillon divin, au jour où il fut terrassé sur le chemin de Damas (p. 207). Savez-vous, mes frères, ce qui excite surtout la colère de Saul? c’est qu’une voix répond dans son cœur à la voix d’Étienne et confirme son témoignage sur le néant de la piété pharisaïque . . . Et pourtant l’aiguillon divin s’était enfoncé dans son cœur; il ne l’en arrachera plus: à sa colère on peut mesurer son trouble’ (pp. 212, 213). Il ne fuyait avec cet empressement que parce qu’il se sentait à demi vaincu’ (p. 219).

\* Acts xxvi. 19.

subject, by his own lifelong habit of obeying conscience.

It will be useful now (before proceeding to details) to turn to a totally different period of the great Apostle's life. I take into my hand his Pastoral Epistles, and all the more willingly because they have been recently not only doubted, but confidently pronounced, in some quarters, to be post-apostolic.\* Here we have—not narratives with speeches interspersed—but three letters, written evidently about the same time, and under the influence of strong personal feeling. What can we gather from hence in regard to our special

\* Thus Ewald, who never hesitates, goes further than Schleiermacher or De Wette, and decidedly places these Epistles apart from the Pauline writings. I venture to think that, by small touches, in such points as those which are brought forward in these Lectures, we can trace *the same man* who writes the other Epistles and speaks in the Acts, and can thus bring forward identity of *character* as a sufficient answer to objections derived from other considerations. One of the most marked features of resemblance is that which is under consideration in the present Lecture. Another, equally marked, is the *solriety* and *discretion* which are as conspicuous in these communications to Timothy and Titus as they are in the Acts and the other Epistles.

subject, both as to teaching and example? Of all the peculiarities both of style and matter in these Epistles (and they are not a few\*) hardly any is

\* These Epistles are in style and verbal characteristics so different from St. Paul's other writings, and yet so like one another, that I wonder good scholars and careful chronologists have not seen, on this ground alone, the difficulty of assigning them to any but the latest period of the Apostle's life. I may mention, for instance, two very different authors, Wieseler, ('Chronol. des Apostol. Zeitalt.' 329-355,) and Archdeacon Evans, ('Script. Biog.' iii. 327-333.) The conclusions of the former have been restricted by the theory (adopted by de Pressensé among others) that there was no second imprisonment at Rome. This is a mere theory; and if we reject it, the difficulty arising from difference of style appears to me to vanish. Let any one who is accustomed to much writing observe the change in his own style after even a few years, and let him consider the struggle, conflict, and controversy which St. Paul went through, the perpetual strain upon his feelings, and the approach of old age; and he will be at no loss to comprehend the verbal phenomena of the Pastoral Letters. Nor must we exaggerate the contrast of style which is admitted. We do still see here, as de Pressensé says, '*le style si caractéristique de l'Apôtre. . . . Cette phrase heurtée, coupée d'incidentes innombrables, entrelaçant les idées et les mots dans une confusion apparente qui n'est que l'embarras de la richesse, brisée sans cesse pour répondre aux élans impétueux de sa pensée et de ses sentiments, ne porte-t-elle pas toute vive l'empreinte de son individualité?*' p. 326. Even in special words and phrases, as well as doctrinal statements, there is no lack of close resemblances to the other Epistles and the speeches in the Acts.

more remarkable than the emphatic and repeated references to *conscience*. It would seem as though this Apostle's maturest judgment and prolonged experience (if we may use these words of one who acted and wrote under special Divine direction) led him, at the close of his varied life, to feel more deeply than ever on this momentous question. He begins the first of these letters by saying that 'the end of the commandment is charity out of a *good conscience* :'\* and at the close of that same chapter he charges Timothy to hold fast 'faith and a *good conscience*,'† which some, he adds, 'having put away, have made shipwreck.' Again below, in the same Epistle, the charge is given that the deacons are to 'hold the mystery of the faith in a *pure conscience*'‡—possibly in allusion to their *pecuniary* responsibility—a subject to which I shall have occasion soon to allude.§ And once more, in the same Epistle, we have a solemn passage concerning men 'whose *consciences* were

\* 1 Tim. i. 5.    † Ib. 19.    ‡ 1 Tim. iii. 9.

§ See notes below, pp. 161, 170, 172.



seared with a hot iron ;'\* their '*own* consciences' it is in the original, as if to mark most strongly the *individual* consciousness of their *own* responsibility. They were like branded slaves who *knew* their guilt. And a passage in the Epistle to Titus is similar, concerning those 'whose mind and *conscience* is defiled.'† But, it will be said, this is all the language of precept, and has nothing to do with St. Paul's personal character. Turn then to the Second Epistle to Timothy, which he begins in words very similar to those that were spoken to Festus and Agrippa, and with an abruptness almost as startling as that with which he addressed the Sanhedrim, 'I thank God, whom I serve from my forefathers *with pure conscience*.'‡ How much light this throws on the words used in the opening part of the First Epistle to Timothy—to this effect, that, 'blasphemer, persecutor, and injurious'§ as he had been, yet he obtained mercy *because* he 'did it *ignorantly* in unbelief.' Even

\* 1 Tim. iv. 2.

† Tit. i. 15.

‡ 2 Tim. i. 3.

§ 1 Tim. i. 13.

*then*—in those days of violent opposition to the truth—he had not *disobeyed his conscience*. Surely there is close similarity here with what we have collected from one particular part of the Acts, in this interchange of precept and practice, and in the illustration of a cardinal principle by his own steady and consistent example.

Pausing here for a moment, we observe, that through the whole of St. Paul's life (though that life consisted of two very different parts, one in shade and the other in light) still there runs through the whole texture—from first to last—the one golden thread of an honest conscience. Questions of the utmost moment arise here. What precise moral estimate are we to take of an honest conscience, before a man has been converted to true views of religion? And how far does conscience itself supply a standard for ascertaining what *are* true views of religion? Over this wide surface of serious thought I cannot attempt to wander, without leaving that narrow path which, in these discourses, I have thought it wiser

and safer to follow. Our subject has reference merely, or at least mainly, to the *facts* of St. Paul's character, and the *unity* and *consistency* of that character, as exhibited in all our sources of information. Yet it may just be observed that Paul does himself, by God's inspiration, give us very sufficient light on those other—those great and general—questions. Of that early period—that dark period—when, though a persecutor, he was still conscientiously honest, he uses the language of the very deepest condemnation and penitence.\* It is evident that he did not think conscience in itself a sufficient standard. It was Revelation which gave the light to Conscience: not Conscience which pointed the way to Revelation. Nay, even of the Christian—the spiritually-illuminated—conscience he says, 'I know nothing against myself—no known sin is *on my conscience*'† (the English Version obscures here the actual verbal connec-

\* A deep and abiding *sense of sin*, and very specially of *this* sin, is a cardinal point in the character of St. Paul after his conversion.

† 1 Cor. iv. 4.

tion\* with our subject), 'yet,' he adds, 'I am not hereby justified: He that judgeth me is the Lord.' Still the *fact* of this *continuous consciousness*, in light and in darkness, remains as an immovable feature of character: and this is our present subject.† As to the great questions which

\* Οὐδὲν ἑμαυτῷ συνοῖδα. His *συνείδησις* was pure.

† Stier, in commenting on Acts xxii., on the one hand, points out that St. Paul, even in his persecuting days, did not act from interested motives (p. 169), that he did not consciously know Whom he was opposing (p. 174), that the instantaneous question, 'What shall I do, Lord?' draws a sharp line of contrast between him and the hypocritical enemies of Jesus (pp. 178, 179), and that the words addressed to Ananias (vv. 14, 15) concerning the 'seeing and hearing,' imply an honest desire to see and to hear (p. 186): but, on the other hand, he notes that Paul had not till his conversion the 'true pure conscience, sprinkled with the blood of the Lamb' (p. 171), and that deep guilt is implied in the phrase 'Arise, and be baptized, and wash away thy sins' (p. 189). A. Monod, after pointing out that St. Paul's conversion was no mere outward reform or progressive amendment, no mere acceptance of a moral law or of certain religious principles (pp. 87-89), gives very strongly the Divine side of this momentous transaction (pp. 103-106), and then, equally strongly, the human side (pp. 106-112). On the one hand, 'La conversion est l'œuvre de Dieu: c'est un germe étranger déposé dans notre âme par une main étrangère:' on the other hand, 'Toute conversion est une alliance . . . Cette ignorance le laissait accessible à la grâce, contre laquelle une résistance consciente et volontaire aurait invinciblement armé son cœur.'

I have just touched, they will probably never be summed up better than in the words of Bishop Sanderson : ‘ His zeal had been good, had it not been blind. His will did not run cross to his judgment, but was led by it. The error was in his understanding : that erroneous judgment poisoned all.’\*

\* ‘ Works,’ ed. Jacobson, i. 91. In what degrees the error was caused by want of candid inquiry into the facts of Christianity, by prejudice in the study of the Old Testament, by the pride which ought to satisfy God’s law by mere legal obedience, and by the indulgence of the passion of bigotry, we cannot ascertain. It is still true that Saul, before his conversion, went where conscience pointed, and that the error was in the light which conscience carried. Quotations have been given above from one of Dr. Newman’s later works. I may add here some sentences from his ‘ Parochial Sermons’ (ii. pp. 115–118) : ‘ Saul was ever faithful, according to his notion of ‘the way of the Lord.’ Doubtless he sinned deeply and grievously in persecuting the followers of Christ. Had he known the Holy Scriptures, he never would have done so . . . But he was bred up in a human school, and paid more attention to the writings of men than to the word of God . . . His sin was very great, because he certainly might have learned from the Old Testament far clearer and diviner doctrine than the tradition of the Pharisees . . . Still he differed from other enemies of Christ in this, that he kept a clear conscience, and habitually obeyed God according to his knowledge.’

Following then our narrow path, let us inquire how this characteristic of the Apostle appears elsewhere, and into what details it penetrates. His consistent habit of *appealing to conscience* should be particularly observed. We might take as a motto describing this settled principle, those words of his own: ‘By manifestation of the truth commending ourselves to every man’s *conscience* in the sight of God:’\* which again he supplements afterwards thus: ‘knowing the terror of the Lord, we endeavour to win men; but we have been made manifest to God, and I hope we have been made manifest in your *consciences*.’† And we see the principle *exemplified* everywhere. The speech at Cæsarea has already been mentioned: and various occasions might be adduced, in which the Jews are addressed, as for instance in that solemn quotation from Isaiah at the end of the Acts.‡ But especially I would notice his mode of addressing the Heathen—in dealing with whom the reference is *direct* to the inward moral light—

\* 2 Cor. iv. 2. † Ib. v. 11. ‡ Acts xxviii. 25. Isai. vi. 9, 10.

to conscience—that Old Testament before the Old Testament. The speech at Lystra, the speech at Athens, were both appeals to conscience. But the great and copious instance is to be found in the opening of the Epistle to the Romans. ‘They were without excuse, because that, when they knew God, they glorified Him not as God, neither were thankful:’\* and on the other hand, ‘When the Gentiles, which have not the law, do by nature the things contained in the law, these are a law unto themselves, their *conscience* also bearing witness.’† And as with the great natural principles of religious conviction, so with the *details* of Christian duty. ‘Let every man prove his own work:’‡ ‘with goodwill doing service, as unto the Lord;’§ ‘ye must needs be subject to the higher powers, not only for wrath, but also for *conscience* sake.’|| And if, in turning from one of these passages to another, we have continually an interchange between Paul’s character as a Christian

\* Rom. i. 20, 21. † Ib. ii. 14, 15. ‡ Gal. vi. 4. § Eph. vi. 7.  
|| Rom. xiii. 5.

man, and Paul's teaching as an inspired Apostle, this again is no loss to our argument.

A further point is his solemn warning against *trifling with conscience*. Here again one of his sentences might be taken as a motto:—‘Whatsoever is not of faith is sin,’\* i.e. whatever you do, thinking it to be wrong, that is wrong to you, though another person, who thinks it right, may do the same thing without guilt. ‘He that doubteth, is condemned’ if he doeth it.† ‘Happy is he that condemneth not himself in the thing which he alloweth.’‡ ‘Let every man be fully persuaded in his own mind’§ And as were his injunctions to others, so was his practice as regards himself. He did not trifle with *his own* conscience. ‘We labour that we may be accepted of Him’||— ‘in all things approving ourselves’\*\*— ‘not as pleasing men, but God, which trieth our hearts.’†† ‘Our rejoicing is this, the testimony of our *conscience*, that in simplicity and godly sincerity we

\* Rom. xiv. 23. † Ib. ‡ Ib. 22. § Ib. 5. || 2 Cor. v. 9.

\*\* Ib. vi. 4. †† 1 Thess. ii. 4.



have had our conversation in the world.’\* Nor could such passages, scattered thus here and there through the Epistles, be summed up more accurately and completely than in the words which I read at the outset from the Acts, ‘*Herein do I exercise myself, to have always a conscience void of offence toward God and toward men.*’

Now I do not think I should be faithful to the responsibility in which I happen to be placed, if, before passing to the next subdivision of the subject, I did not myself make an appeal to conscience, and intreat my younger hearers to beware of trifling with conscience. I have been laying stress on this, that Paul had *always* been a conscientious man. I do not say that his conscientiousness led to his conversion. Far, very far from it. But he was not a rescued profligate. ‘Chief of sinners,’† indeed he was, as I believe every man is, when, with the full light of the Divine Law on his face, he sees himself in the glass of conscience. But he was no illustration

\* 2 Cor. 1, 12.

† 1 Tim. 1. 15.

of the execrable maxim that 'the greatest sinner makes the greatest saint.' It is remarkable that there is no trace of any of the great religious teachers of the New Testament having been other than strictly upright, chaste, and moral Jews. Perhaps this has not always been considered as carefully as it might have been. What if St. Paul were known to have led a dissolute youth when he was learning theology from Gamaliel at Jerusalem? How would this have affected our estimate of Christianity, or at least our feeling in regard to his subsequent teaching? But, leaving that question unanswered, I do not think he could have spoken as he did on those numerous occasions if he had ever led a frivolous and self-indulgent life, certainly not unless his life had been correct and morally pure. It is this power in the present of being able to refer with a clear conscience to the past (or in your case, my younger brethren, the power in the future of referring with a clear conscience to the present) of which I am speaking. I am not now comparing one sin with

another in regard to inherent deadliness; though our plain-speaking Litany is only the echo (in earnest prayer) of very clear and distinct words in the Bible.\* But some sins have a terrible effect on *character*, lowering the moral tone, blunting the finer sensibilities, disturbing the instincts of conscience. How else can we explain the conversation sometimes heard from older men, who, when passion is gone, give all the sanction of their grey hairs to a vile Heathen standard in a Christian country? Some of those who hear me are destined for the Sacred Ministry. Let me single them out. Not that this subject has special reference to any one class: for all must exert influence, and, in the case of all, the present is the parent of the future. Nor can I help here expressing a conviction (which has been deeply impressed upon me by facts very evident to all) that vice among us would be repressed with a firmer hand and a clearer judgment, if there were not among our Magistrates, and among the

\* See Matt. v. 28; 1 Cor. vi. 9, 10, 18; Eph. v. 5, 6; Col. iii. 5, 6.

members of our Legislature, some whose past lives have left a hollow consciousness of guilt, and therefore a faltering and a weakness which dares not rise to the Christian standard. But my appeal is chiefly to you, who have the Sacred Ministry in prospect.

I intreat you often to consider what your future feelings will be, in your sacred office, when you look back on the present. The power of speaking then, as we have seen that St. Paul spoke, will be worth more than all your self-denial now. I know what persuasive maxims are current in your society, as in other society. ‘All young men are alike.’ I have often heard that. But that is false. No falsehood invented by the Father of Lies was ever more false. If Cambridge is what it was twenty-five years ago,\* there is very little excuse for a young man leading there an immoral life. Use the means of grace. Be diligent in prayer. Be punctual in study. Take your cheerful share (moderately) in manly recreation. And when your time comes for the direct respon-

\* This was preached in 1862.

sibility of seeking the salvation of souls—then you will have the honest strength which arises from conscious rectitude—past struggles will give you sympathy with those who are tempted—and yet you will not be ashamed to speak plainly—for, by God's promised grace, your conscience (again to quote the Apostle's words in those serious letters) has been kept 'good' and 'pure,' and has neither been 'seared'\* nor 'defiled.'†

But, once more to proceed along our prescribed path, St. Paul's conscientiousness and integrity show themselves in a *fine sense of honour in regard to pecuniary transactions*. His *precepts* concerning honesty and fraud it is not necessary to quote.‡ But his practice *corresponds* with his precepts. And very remarkable it is, and very instructive, to see that a man of such exalted enthusiasm does not think even the details of money-matters beneath his attention.§ But if, as was observed on a former

\* 1 Tim. i. 5, iv. 2 ; 2 Tim. i. 3.                      † Tit. i. 15.

‡ See Rom. xiii. 8 ; 2 Thess. iii. 10.

§ In conversation, after this Lecture was delivered, my attention

occasion,\* Love is scrupulous and delicate in its attention to detail, so also is Conscience.†

It would be fanciful to dwell too much upon one thing which is said in the Acts, namely, that at Cæsarea Felix hoped that ‘money would have been given him of Paul, that he might loose him’‡ from prison, and therefore that he ‘sent

was called to the very large reference to money matters which occurs in St. Paul’s Epistles. The way to see this is to read the Epistles through, from beginning to end, with this subject in view. May we not say that this may partly be due to the fact that he was a Jew, and familiar from early life with pecuniary transactions? See ‘Life and Epistles,’ i. p. 60. This would not in any way derogate from the authority of his Divine teaching on the subject; for God chooses His instruments suitably. And this may be added with truth, that such minute reference to that which must be the daily business of a large portion of mankind, is an indication of the practical fitness of Christianity to our condition.

\* See p. 116.

† A remarkable and instructive feature in St. Paul’s writings is his easy transition from small details to great truths. He carries common circumstances rapidly and at once up to high principles, and descends in the same way, without effort, from the highest point down to common ground. It is this kind of combination—this living our ordinary life as in the presence of great realities—which we find so difficult.

‡ Acts xxiv. 26.

for him the oftener.' Still whatever occurs in Scripture should be well marked. Felix knew, from what had been previously said about the alms brought to Judæa, that Paul's friends would have had no difficulty in finding a bribe, if either his conscience or theirs would have allowed them to give one. Paul, too, need have taken no part in the transaction; and he would thus have been set free for again preaching the Gospel. But the New Testament contains nothing of this kind to shock our moral taste. 'Whatsoever things are honest, lovely, and of good report,'\* that was the Apostolic standard.

Delicacy of conscience, in regard to pecuniary claims, is shown by St. Paul in what he says to Philemon concerning his fugitive slave, Onesimus: 'If he hath wronged thee, or oweth thee ought, put that on my account; I, Paul, give thee a written promise with my own hand: I will repay it.'† Whatever Philemon's duty might be as to reconciliation and forgiveness, the Apostle does

\* Phil. iv. 8.

† Philem. 18, 19.

not forget the duty of honestly restoring what has been dishonestly obtained.\*

But especially we are called to observe the *scrupulous exactness* with which he was careful to manage all the business relating to the collecting and conveying of those alms, to which allusion has just been made. Commissioners were chosen *by the churches themselves* to take charge of the contributions. ‘When I come,’ he writes to the Corinthians, ‘whomsoever *ye* shall approve, them will I send with letters† to carry *your* charitable gift to Jerusalem: and if it be thought right, they shall go with me.’‡ And what was done at Corinth was done elsewhere. In the second

\* The reference here is simply to money. The whole letter shows St. Paul’s sense of what in *all* respects was *due* to Philemon, and his scrupulous reluctance to *take a liberty*. This general consideration belongs to what is said in this Lecture on *fairness* (pp. 166, 176), and to what is said in the preceding Lecture on *courtesy* (p. 110).

† This is surely the true connection. Bengel gives the sense thus: ‘Quoscunque, me presente, probaveritis ut fidos, hos cum litteris vestro nomine mittam.’

‡ 1Cor. xvi. 3, 4.



Epistle he mentions one who was expressly associated with Titus in this office, and ‘chosen *by the churches* in regard to this charitable gift then in process of ministration.’\* Nor was all this cautious and delicate management unnecessary; for it seems that both he and Titus had been exposed to the vulgar charge of seeking their own profit in this charitable work.† So that there was very good reason (as there always is in such transactions‡) for shunning even the semblance of interested motives. We should observe his own statement:—‘Carefully avoiding, lest any man should blame us in dealing with so large a sum;’§ and he strengthens this by a quotation which he *twice* makes from the book of Proverbs: ‘Providing things honest, in the sight, not only of the

\* 2 Cor. viii. 19.

† Ib. xii. 18. It is strange to see the same accusation renewed in modern times. See p. 201, *n*.

‡ With all our care to avoid scandal, misinterpretation is often inevitable. It was while Paul was anxiously engaged in removing prejudice, that the false impression arose concerning Trophimus.

§ 2 Cor. viii. 20.

Lord, but of men ;’\* in other words, ‘exercising’ himself to maintain a ‘conscience,’ not only in great things but in small things—not only in fact, but in appearance—‘void of offence toward God and toward men.’

In order fully to appreciate St. Paul’s fine sense of propriety and duty, we ought to combine with all this the *orderly, punctual, and systematic* way in which he advises the money to be laid up Sunday by Sunday,† so that it may be ready when he comes ;—and also the considerate *spirit of fairness* in which he invites, without dictating, liberality.‡ In two forms this is conspicuous in

\* Prov. iii. 4. See Rom. xii. 17.

† It would be irrelevant to meddle here with existing controversies on ‘the offertory ;’ but it is in harmony with the subject of this sermon to say that it is good policy as regards church collections, and a good rule for the individual, to lay stress on *systematic* giving. Even the hints of Scripture often contain great principles.

‡ This habit of inviting without dictating is a mark of St. Paul’s character, which we cannot mistake, and it is one which might have been considered in the previous Lecture under the head of *courtesy*. Here it is rather to our purpose to class it under the head of *fairness*. He will not press too hardly upon those on whom he has a claim. See p. 123, n. 1.

the Apostle's arguments. First, there is to be a fair proportion between giving and having. The gift is accepted according to 'that a man hath, not according to that he hath not.'\* And next, no class of persons is to be unduly taxed in comparison with others: 'Not that ye should be burdened and other men eased.'† The principle which he urges here is that of fair reciprocity. And elsewhere we find the same principle in a higher application. The Gentile Christians of Macedonia and Achaia, he says to the Romans, are the *debtors* of the poor Jewish Christians of Judæa: for if the Gentiles 'have been made partakers of their *spiritual* things, their duty is to minister to them in *carnal* things.'‡

Following this same principle in its applications

\* 2 Cor. viii. 12.

† Ib. viii. 13. Generally the party 'eased' are supposed to be the receivers in Judæa as opposed to the givers in Macedonia and Achaia. But I confess I think the contrast is between the *ὀστέρημα* of the poor givers in Macedonia and the *περίσσευμα* of the rich givers in Achaia. With changing circumstances it would be fair that the burden should be transposed.

‡ Rom. xv. 27.

by St. Paul, and leaving for a moment the subject of money, we are led to observe how *fair* he is towards other *teachers*, how exact in taking credit only for the work which has been done by himself. This, too, may be classed as one of the instances of the Apostle's integrity. He will not 'build on another man's foundation,' he will not 'boast of another man's labours.\*' Within the limits of his own missionary work, as marked out for him by the 'rule' of God's Providence, but not an inch beyond, will he extend his claim.†

We are prepared now to understand why he is so keenly *sensitive* about his *reputation*.‡ He cannot bear to have his honesty called in question. 'I have defrauded no man,' he says in a letter to

\* Rom. xv., 20.

† 2 Cor. x. 13, 15, 16. No doubt there is sarcasm here, and a severe censure of those who built upon *his* foundation, boasted where they had no claim, and disturbed the churches which he had founded. But this kind of honest indignation and sense of unfairness on their part is a proof of what is here advanced. A man who knows what is due to others is generally aware of what is due to himself.

‡ See Lecture II. p. 102.

the Christians of Corinth:\* ‘I have coveted no man’s silver or gold,’† he says in a speech to the elders of Ephesus : and all this he *proves* by literally working with his own hands.‡ And as with his honesty, so with his truthfulness. He cannot bear to have his word doubted. How often, and on what very varied occasions, he confirms his statements with an oath! To take instances from three Epistles :—‘Behold, before God I lie not.’§ ‘As God is true, our word toward you was not yea and nay.’|| ‘I say the truth in Christ, I lie not, my *conscience* also bearing me witness in the Holy Ghost.’\*\*

But what I mainly desire to lay stress on here is that—taking our lesson from St. Paul’s course

\* 2 Cor. vii. 2                      † Acts xx. 33.

‡ A further point is to be noticed here. His practice was to work in order that he might give (Acts xx. 35), and this combination of honesty and liberality he strongly urges upon others (Eph. iv. 28). It is sometimes truly said that a man ought to be ‘just *before* he is generous.’ It is a higher truth still that a man must be ‘just *in order* to be generous.’

§ Gal. i. 20.                      || 2 Cor. i. 18.                      \*\* Rom. ix. 1. See note in Lecture IV. on St. Paul’s use of oaths.

of conduct and habitual state of feeling—we see that carelessness in pecuniary transactions is really sinful. In a plain English way of stating the matter, St. Paul teaches us that it is our duty to keep our accounts exactly, and to be careful that our credit rests on a sound basis. Now I do not forget where I am preaching; but there are dangers here, as well as in the mercantile community with which I am familiar.\* One temptation to which some here present have been exposed, and others will presently be exposed, is the temptation to *incur debt*†—not for any good reasons, but for reasons which involve no real excuse. Whatever the regulations of a University may be, there must always be the possibility of inducements to extravagance; and it is part of the wholesome discipline of the place to test young

\* The reference is to Liverpool.

† Viewed in connection with all St. Paul's conduct in regard to money, how forcible does his precept become: '*Owe no man anything, but to love one another!*' Rom. xiii. 8. The word "debtor" becomes part of St. Paul's metaphorical language, and is used by him to describe spiritual obligations. See also i. 14, viii. 12.

men, especially such as are of limited means, whether they have the power of resistance. Some families have struggled hard to send some students here: and it is a poor return for such confidence to spend in folly what rightly belongs to younger brothers and sisters. But chiefly I would again dwell on the effect which the present has on the future. I have seen something of the influence of debt upon the *character*, and I can assure you that it is enfeebling and lowering—that it tends to take off the fine edge of conscience—and that it often permanently injures the whole moral tone of those who once were scrupulously honourable.

But a further lesson may be usefully learnt from this aspect of St. Paul's conscientiousness. In the matter of the collection he had a distinctly *religious* object in view: yet he did not conceive that this made any difference in regard to the duty of pecuniary exactitude. There is a special danger, which sometimes comes in the way of those who are earnestly engaged in philanthropic

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enterprises: and here again, if I speak of what has come before my own attention and affected my own feelings, this is surely the natural way of preaching. To build a church or a school, and to leave your own tradesmen unpaid — St. Paul would not have called this an act of faith. It is just the kind of case to which he would have applied that sentence from the book of Proverbs.\* I can testify that such things on the part of the Clergy—often arising from mere carelessness or from a loose habit acquired (possibly) even here at the University—produce on honourable laymen, on the men of business to whom credit is everything, a very painful impression, and do serious harm to the cause of Christ.

But now, once more, this delicacy of conscience leads to a thoughtful consideration for the consciences of *others*. A man's first duty is never to trifle with his own conscience; his second duty is never to trifle with the consciences of

\* In the Pastoral Epistles it is said most strongly that the Deacon or the Presbyter must not be *αἰσχροκερδής*, 1 Tim. iii. 8; Tit. i. 7.



those who, like himself, are in a world of responsibility and trial. What you think right another may think wrong: and though he may be mistaken (which, however, is not certain), you may have influence with him (nay, it is hardly to be doubted that you have influence with him), and thus *you*, without intending it, may lead *him* into sin. If we are to judge of the importance of a point of Christian ethics by the space given to it in St. Paul's Epistles, and by a peculiar mode of lingering over it and returning to it, as if he could not bear to leave the lesson unlearnt—we must conclude that hardly anything is *more* important than this scrupulous consideration for the consciences of others. What Paul's *conduct* was is shown by his different modes of dealing with Timothy and Titus,\* and by his own ready adoption of a Nazaritic view.† And the *commentary*

\* Acts xvi. 3; Gal. ii. 3-5. If circumcision is likely to remove scruples, he will adopt it; if it is likely to entangle the conscience, he will resist it. See also note above (Lect. I. p. 58), on Timothy and Titus.

† Acts xxi. 20-26, and (possibly) xviii. 18. See above, p. 16, n.

on that conduct is to be found in his two longest Epistles, in each of which more than one whole chapter is devoted to the subject : ‘ Who art thou, that judgest another man’s servant? Judge this rather, that no man put a stumbling-block or an occasion to fall in his brother’s way.’\* And again, in reference to what had been offered to idols : ‘ Some with *conscience* of the idol unto this hour eat it as a thing offered to an idol : and their *conscience*, being weak, is defiled.’ ‘ If any man see thee, which hast knowledge, sit at meat in the idol’s temple, shall not the *conscience* of him that is weak be emboldened—and through thy knowledge shall the weak brother perish, for whom Christ died?’† And again : ‘ Whatsoever is sold in the shambles, eat, asking no question for *conscience* sake. Whatsoever is set before you, eat, asking no question for *conscience* sake. For the earth is the Lord’s, and the fulness thereof. But if any man say, unto thee, This was offered to idols, eat not for his sake that showed it, and for

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\* Rom. xiv. 4, 13.

† 1 Cor. viii. 7.

*conscience* sake—*conscience*, I say, not thine own but his.\* That is a noble principle which is contained in the Psalm, ‘The earth is the Lord’s, and the fulness thereof;’† but it is a nobler principle still, with which the Apostle concludes this context, ‘Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved.’ I doubt if any point is so characteristic of the Christian morality as this principle of self-denial in indifferent things for the sake of the religious good of others. And here the remark arises, how eminently a Religion with this distinctive mark suits a world of Sin. It was noticed in the last Lecture how a religion characterised by the duty and practice of tenderness and sympathy suits a world of Sorrow.‡ Here the point is, that a delicate regard for the *consciences* of others has upon it a divine mark of fitness for a scene of moral disorder and perpetual temptation. In this state of feeling there are two

\* 1 Cor. x. 25–29.

† Ps. xxiv. 1; l. 12.

‡ See above, pp. 117, 118.

precious elements, which in combination cause it to be distinctively Christian. There is a *deep sense of the reality and evil of sin*: and that is united with the most *generous love*. Without the former there might be much generosity, though only of the superficial kind; without the latter, a man might be driven by the terror of contagion to lead the life of an anchorite. In St. Paul's life and teaching the two are combined.

There is another side also of this Apostle's honest consideration for the consciences of others, which we must not fail to notice. *He was fair and candid in controversy*. He readily placed himself in the position of his opponents, and made allowance for their education, their habits, and their prejudices. Much that was said in the first Lecture under the head of *tact and adaptation to circumstances*, might here be repeated under the head of *fairness and candour*: and what was said of *forbearance* in the second Lecture, here acquires a more serious meaning, and reappears under the higher form of *religious tolera-*

*tion*.\* St. Paul looks out for common ground† in dealing with antagonists. It may be the ground of Natural Conscience: it may be the ground of the Jewish Law: but in either case he concedes as much as he can, and, when he must contend, he contends fairly. The credit given to the Athenians for their care (such as it was) of religion—the sympathy with the uneducated Lystrians in what they felt concerning Divine influences regulating

\* Niemeyer dwells with great (and perhaps one-sided) satisfaction on this phase of St. Paul's character, and devotes nearly fifty pages to it (pp. 352-400). See also de Pressensé, pp. 259-269.

† Dr. Newman notices a delicate instance of this, in the address to the Lystrians. 'When the Lycaonians would have worshipped him, he at once places himself on their level and reckons himself among them, and at the same time speaks of God's love to them, heathens though they were. . . . 'We also are mortals, men like unto you.' . . . 'God in times past left not himself without testimony, doing good from heaven . . . filling our hearts with food and gladness.' You see, he says '*our* hearts,' not '*your*,' as if he were one of those Gentiles; and he dwells in a kindly human way over the food, and the gladness which food causes, which the poor heathen was granted.'—P. 113. Here the received text, and of course the Vulgate, is followed. It must, however, be confessed that the evidence is strong, in Acts xiv. 17, for *ὑμῶν* and *ὑμῶν*. Yet in an evenly-balanced case of criticism, perhaps a trait of character may go for something.

the seasons—are examples of the former: and for illustrations of the latter I may refer to the credit given to the angry Jews in the Temple for hearty loyal attachment to their religion, but above all to his words in the Romans: ‘I bear them record’\* (and these were his most bitter enemies against whom he was arguing) that ‘they have a zeal of God, though not according to knowledge.’ There is in St. Paul that very sure, but very rare, mark of a candid mind, that he is not bitter against the religious system which he has conscientiously left. Most converts think that they can in no way show their rectitude so well as in violent and scornful words against their former communion and creed. Paul’s conversion was not of this kind. His forefathers are dear to him still. Prayer in the old Temple is still a help to his soul. He tells the Jews, indeed, many plain truths; but still they are his brethren. He far more gladly excuses them than blames them. And as to differences among Christians themselves, he is far from

\* Rom. x. 2.

thinking that, in minor points, all are to be exactly alike. He is far from making laws which Jesus Christ has not made. ‘Let no man judge you in respect of a holyday.’\* ‘One man eateth everything alike, another eateth herbs.’† Again, he does not call things by harsh names. It is surprising how our religious vocabulary varies, according as we speak under the influence of passion or of candour. ‘Circumcision is nothing.’‡ Bowing at the name of Jesus—using the sign of the cross—these things are nothing. Then why insist on them? But ‘*uncircumcision is nothing.*’§ Then why object to these things? How much good time has been lost, even in the Church of England, by such foolish disputes! Controversy is indeed inevitable: but there are two sweet fountains which can keep even those troubled waters pure. Those fountains were never dry in St. Paul’s heart. They are the *love of truth* and the *love of man*.

Now, in attempting to make a practical applica-

\* Col. ii. 16.      † Rom. xiv. 2.      ‡ 1 Cor. vii. 19.      § Ib.

tion of this characteristic of St. Paul, I shall certainly not mention any present controversy. This might do more harm than good, and lead us away from the general principle, which has its applications in very varied circumstances. But this I may venture to say in reference to our own times, that we learn here the duty of *forbearing sympathy with honest doubt*. I say *honest* doubt, because a doubting habit of mind may be created by a habit of captious disputation, or it may be the result of latent sin, of which the seeds were sown long ago, and the barren fruit only remains, while the process of growth has been forgotten. But scruples and difficulties are often the mark of a tender conscience, not a hardened conscience: and to treat both alike is not to follow the footsteps of Him who dealt very differently with the ostentatious scribe, and with His own true disciple St. Thomas. Those who have experienced the distress of religious perplexities in some of their phases can feel for those in like trials. To take up the Bible in a time of



trouble, and to find difficulties starting from every page—thorny questions of interpretation, inspiration, authenticity—when that which the heart longs for is comfort and repose and encouragement:—to look on the fair face of Nature, and to find every combination of form and colour, and every process of organic growth, leading the mind away from God and down into the gulf of Pantheism:—to look abroad into society, and to see no solution of that perplexing spectacle except some choice between Manichæan alternatives:—to look within and to find the darkness and confusion there darker and more confused than in all the world without:—to cry out in bitter grief with Mary Magdalene—‘They have taken away my Lord, and I know not where they have laid Him:’\*—such trials it is possible to bear, if they are believed to be the discipline of a merciful Father—and they may be remembered with thankfulness, if they have resulted in some distrust of self, and some forbearance and sympathy for others. ‘Lo! all

\* John xx. 2. 4

these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.\*

But if St. Paul's character inculcates the duty of sympathy with a troubled and doubting conscience, what are we to say of those who *suggest* doubt? When books are published under circumstances which necessarily throw the most difficult and delicate questions into the most incompetent hands†—when hints are given casually

\* Job xxxiii 29, 30. In a complete picture of the character of St. Paul it would be necessary to find a place for his *sympathy with the consciences of others* through the fact of having passed through conflict himself. Not only had he gone through one great mental crisis, but he had probably had prolonged struggles for many years. These were chiefly struggles against the Law, and efforts to obtain peace through fulfilling the Law. The bearing of this on his free announcement afterwards of Justification by Faith is evidently very important; and, as might be expected, is made very prominent, and admirably treated by divines from Luther's country. Among these Stier and Besser have a high place. Besides this, there is the battle with sin even after justification. No one can read Rom. vii. without feeling how largely the Apostle had had experience of the difficulty as well as the victory.

† If the reference to one publication, which made much noise about the time of the preaching of these sermons, is omitted in

and by the way, such as, if accepted, must inevitably lead to the most momentous consequences—when clever conversation, in light and flippant tone, drops poison into the minds of the unwary and the anxious—when we think of these things in silence, we seem to hear a voice more solemn, more remote, more awful, more tender, than that of Paul: ‘*Woe unto the world because of offences!*’\*

Nor is it only within the sphere of religious *belief* that these offences or stumbling-blocks of the soul are found. They are still more abundant on the road of our ordinary *practice*—and there, on the paths where our brethren walk in daily life, any of us may place those stumbling-blocks, by inconsistency or by thoughtlessness. I am not speaking here of anything avowedly sinful, but of such things as are made right or wrong by circumstances. How serious, for instance, is the whole question of public amusements when

this third edition, this is not because of any change of opinion, but because the bad example has been frequently followed since.

\* Matt. xviii. 7.

seen from this point of view !\* This is not the place for definitions ; and no definitions are intended. St. Paul always carries such details up to general principles.—How will my conduct probably affect others ?—This question is ever present to the true Christian heart. And the question, as regards the intercourse of daily life, is nowhere more important than here. Everywhere our insensible mutual influence on each other is greater than we imagine. But here, perhaps, among the

\* Thus much, however, may fairly be said, that when Vice has laid hold of any amusement, and, as it were, specially appropriated it then those who really wish to serve Christ are bound very seriously to consider whether they should associate themselves with it. The question is often asked : ‘What harm in this ?’ and it is often very difficult to answer. But, after all, this is not the true Christian question. The servant of Jesus Christ will rather ask : ‘How can I most effectually honour my Master and promote His cause ?’ and the answer to *that* question is not commonly, in cases of this kind, very hard.

The same remark may be extended to another debated subject, viz. the observance of Sunday. Theoretically, this is a subject of great difficulty ; but practically, if a man, according to the circumstances in which he is placed, simply considers the welfare of the souls of others, and seeks to learn not what is *wrong*, but what is *best*, the perplexity often disappears in a moment.

younger members of the University, it is at its culminating point. Oh! do not live together in close and free companionship without remembering, each for the other, that *he* has a soul to be saved, and that *you* may have much to do with its ultimate destiny. And if for his sake you do give up something which would cause you pleasure, and which in itself would be innocent, is it not worth while to obtain such a proof of the reality of your religion? And will you say that such a life is mean, spiritless, and full of perpetual anxiety? Nay; but I have not said that we are bound to calculate all the consequences of all our actions. The Christian knows God's promises, and he leaves the results to Him. And surely it cannot be mean and spiritless thus to carry about with us everywhere the thought of our brethren's salvation. Rather it is a noble and honourable task. No one could propose to himself one nobler or more honourable, whether it be a man of wealth and influence, who uses his power in removing the occasions of moral evil—or a man

of high intellectual gifts, who spends his strength in circulating truth and refuting error—or a young man of no eminence, who gently strengthens the infirmity of his friend—or a poor labourer, working for daily wages, who breaks up the stumbling-blocks which he sees around him, and mends the road of his neighbours to heaven.

This train of thought, into which we have fallen in conclusion, especially if we allow it to blend with that other train of thought which we pursued last Sunday\* in regard to the tenderness and sympathy of St. Paul, leads us, I think, to the conviction, that we have in him a different ideal of Christian virtue from that which tends to be popular now. A certain manly, unconscious, somewhat careless, *self-reliance* appears often to be held before us as the highest pattern of Christian life. I find no trace of anything in St. Paul which recommends this theory to our acceptance. And do you really find sanction for it anywhere in any part of the New Testament?

\* Lect. II. See pp. 86, 87, 134.

What we learn there is, that the strength and sinew of Christianity is to be found in the broken and contrite heart, in the self-examining, self-distrusting, self-denying habit of mind, in sensitive thoughtfulness of others, and the conscious weakness, which looks elsewhere for guidance in the path of duty, and for strength to follow it. I said that Paul's religion was the religion of the Beatitudes.\* The Gospels and the Epistles are in deepest harmony. The character of Paul is that which Jesus blessed in His disciples: 'Blessed are the poor in spirit: blessed are the merciful; blessed are the peacemakers.'† That poverty is rich in sympathy with the tempted—no mercy like that which deals tenderly and faithfully with conscience — no peacemaking like that which promotes reconciliation with God.

And to end with that with which this Sermon began—the Christian ἀσκησις. Paul says of this (and most young Englishmen in this day can enter into the spirit of his allegory)—‘bodily

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\* See Lecture II. p. 134.

† Matt. v. 3, 7, 9.

exercise'—the bodily training for those famous games,\* 'profiteth little.'† Its reward is only the glow of a more lively health and vigour—a short struggle—a shout of victory—a crown of green leaves—and a name that will be forgotten. But 'godliness'—the training of the whole man for the *Christian* course—'hath the promise of the life which is *to come*, as well as‡ of that which now is.' But victory cannot be without training. The candidate is 'not crowned,' except he strive 'according to the rules.'§ The formation of a

\* I am quite aware that many good commentators understand *σωμικὴ γυμνασία* here to denote certain outward religious observances as opposed to inward spiritual feelings; but I am persuaded that this is an error, and I think it may sometimes have arisen from the same spirit of controversy which has led some to forget the law of the Greek article in Heb. xiii. 4. The whole drift of the passage, the analogy of St. Paul's illustrative language (as for instance in 2 Cor. iii. 3), and the *γύμναζε σεαυτόν* in the preceding verse, which introduces the metaphor in this case, seem to me quite decisive. See 'The Metaphors of St. Paul,' p. 144.

† 1 Tim. iv. 8.

‡ Here again I venture to think that the stress is very commonly laid on the wrong point. So in 1 Tim. vi. 17 the emphasis is often laid, in defiance of the context, not on the *Giver* but on the *enjoyment*.

§ 2 Tim. ii. 5. *Νομίμως*.



Christian character without self-discipline is impossible. No doubt the highest form of virtue is spontaneous habit. But who will dare to say that his good habits are built up? Happy is he who has a comfortable assurance that his bad habits are tottering to their fall. Never was Christianity, in any of its phases of which we have yet had experience, really efficient without the presence of an ascetic element.\* Beware, my brethren, of counterfeits; Christ *must* be *crucified* in His members. Sin will never die out *naturally*.†

\* There seems to me ground for very serious regret that the word 'asceticism' has not retained with us, as it has in Germany, its old signification of practical Christian self-discipline. The history of the deterioration of this word, the false impression associated with it by our self-indulgent Christianity, and its injurious reaction on that Christianity afterwards, might form a useful section in one of Archbishop Trench's instructive books. In arguing once on this subject with a clergyman (a thoughtful and well-educated man), I found that his opinion was largely influenced by his impression that *ascetic* was derived from *acetum*.

† The two French Protestant writers, from whom I have quoted so much, are quite in harmony with what I have said here. 'La croix pour la croix, jamais : mais la croix pour le Seigneur, toujours ; car on ne saurait accepter le crucifié sans la croix qu'en prenant l'ombre pour la réalité : *christianisme sans croix, christianisme*

There comes back here on my memory the use once made of a legendary story. It is the echo of the voice of one whose teaching in the Sister University led to disaster, though his spiritual insight and searching analysis caused many hearts to know themselves better than before. Would that in this poor world we could have the gold without the dross! The story is this:—To a saint who was praying, the Evil Spirit showed himself

*sans Christ.* Mais qu'avez-vous donc fait, je le demande à cette génération si amie du bien-être et si ennemie de la souffrance, qu'avez-vous donc fait de cette parole du Maître (Luc. xiv. 27)? Votre Croix! avant de la charger, il faut la voir; montrez-la moi; où est-elle?—A. Monod, p. 175. 'Avant d'être à Jésus-Christ nous sommes au monde, au péché, à nous-mêmes; il faut donc mourir à tout ce qui n'est pas lui, afin de revivre à lui. La mortification est la condition première de toute sanctification sérieuse . . . La crise si douloureuse de Damas a été pour Paul le prélude d'une lutte prolongée, d'un opiniâtre combat contre lui-même renouvelé tous les jours . . . Paul a poussé cette mortification du corps jusqu'à l'ascétisme (1 Cor. ix. 27). Cette austérité n'a aucun rapport avec cet ascétisme oriental qui repose sur l'idée que le mal est inhérent à la matière, et que le corps doit être détruit . . . Et pourtant l'ascétisme de Paul fut réel . . . Quand on a, comme lui, soif de sainteté, on n'hésite pas à traiter durement sons corps; on lui refuse souvent des satisfactions qui sont légitimes en elles-mêmes, afin de constater sa défaite et de le maintenir asservi; on resserre d'autant

radiant with royal robes, and crowned with a jewelled diadem, and said, 'I am Christ—I am descending on the earth—and I desired first to manifest myself to thee.' The saint kept silence and looked, and then said, 'I will not believe that Christ is come, save in that state and form in which He suffered, save with the marks of the

plus sa chaîne, que l'on vit dans une époque de civilisation raffinée, où tout est calculé pour le bien-être et le luxe . . . *Un christianisme sans austérité est un christianisme sans grandeur et sans puissance.*'  
—De Pressensé, pp. 339-344.

What has been truly said by Archbishop Whately in his 'Essay on Self-Denial' ('Difficulties in the Writings of St. Paul,' x), will be onesided and incomplete, unless it is combined with such other practical truths as those which are here stated. See, for instance, p. 270. 'The danger is so palpable, of giving way to intemperance or to luxurious self-indulgence, that many are apt to disbelieve or overlook all danger on the side of asceticism, and to consider *that* as being, at the worst, no more than a harmless error, leading to no evil beyond the unnecessary bodily suffering undergone:—as something superfluous, but nowise mischievous. But, in truth, *nothing is harmless that is mistaken for a virtue.*' As to what is said just below of the 'strong tendency of asceticism to generate spiritual pride, uncharitable harshness towards opponents, and a general laxity of conscience in points not immediately connected with ascetic observances,' we certainly observe no such results in St. Paul: and probably he was quite as ascetic (in the true sense) after his conversion as before it.

wounds of the Cross ;' and the false apparition vanished. The application is this :— ' Christ comes not in pride of intellect, or reputation for ability. These are the glittering robes in which Satan is now arraying. Many spirits are abroad, more are issuing from the pit : the credentials which they display are the precious gifts of mind, beauty, richness, depth, originality. Christian, look hard at them with the saint in silence—and *then ask for the print of the nails.\**

\* 'The Church of the Fathers' (1840), pp. 413, 414.

LECTURE IV.  
THANKSGIVING AND PRAYER.

PRÆMISSA laude, invocatio sequi solet. Exaudit quippe Dominus invocantem, quem laudantem videt . . . . . Omnes sancti in tribulationibus constituti prius justitiam Ejus laudaverunt et sic beneficia petiverunt. . . . Tunc eris rectus, quum in omnibus bonis quæ facit Deus tibi placet, in omnibus malis quæ pateris Deus tibi non displicet. Hoc est invocare Deum in veritate. Qui sic invocant exaudit eos.

AUGUSTINE.

## IV.

### THANKSGIVING AND PRAYER.

*"I thank my God, making mention of thee always in my prayers."*—PHILEM. 4.

THE New Testament might almost be described as composed of two biographies. The fourfold life of our Lord and Saviour, with the addition of what we are taught concerning St. Paul from the Acts and thirteen Epistles,\* fills up considerably more than three-fourths of the volume. These two lives have been compared and contrasted, sometimes in a perverse spirit, and with results (so

\* The Epistle to the Hebrews has not been used in any argumentative part of these Lectures. I am far, however, from asserting positively that it was not written by St. Paul. Wherever the Apostle's characteristic metaphors can be traced in this Epistle (as in xii. 1, 4, 11), or wherever we can see in it strong references to *conscience* (see xiii. 18), or incidental expressions of personal sympathy (see Ib. 23), there we have a reasonable argument in favour of Pauline authorship.

far as there have been any results) mischievous and deluding. But the comparison and contrast, if conducted reverently and truthfully, are instructive and useful. For in the point and the mode of the contact of these two biographies is seen the whole significance of Christianity.

This thought may be best unfolded by means of a few illustrations. It is generally in points of detail that resemblances and distinctions of character are most easily perceived. We sometimes see Paul and JESUS in similar situations. Nay, possibly, sometimes we can discern similarities of manner. Both stood before the High Priest, both were smitten and insulted; and (without entering further into the comparison, from which a believer in the Atonement instinctively shrinks) how great is the contrast between the human indignation which we excuse and the Divine submission which we adore! Each contended with the alternate enmity of Pharisees and Sadducees; and each baffled by the exercise of wisdom both those



classes of enemies. But how different is the impression produced by St. Paul's adroitness in the scene considered in the first of these Lectures, from the calm but irresistible rebukes in the Gospels—'Show me the tribute money' \*—'Ye do err, not knowing the Scriptures' † — 'And no man after that durst ask Him any question.' ‡ Paul and JESUS are each of them presented to our notice in a storm at sea. In the one case the scene is connected with the little lake of Galilee and a common fishing-boat; in the other with the great Mediterranean, with a gale of a fortnight's duration, and a ship with two hundred and seventy-six souls on board; but how the grandeur is inverted when we compare the two *characters*! In Paul, indeed, is that serene faith and practical wisdom, which a Christian ought to desire to possess in the presence of danger. But he is only so far strong in the midst of the rage of the elements, as a Higher Power enables him to be so. Jesus is Master of the elements themselves.

\* Matt. xxii. 19.

† Ib. 29.

‡ Mark xii. 34.

St. Paul and St. Luke were evidently wakeful on that anxious night which preceded the loss of the vessel and the saving of the crew ; but of Jesus we read in all three Evangelists (it is a most significant expression) that — in the storm—He was ‘asleep.’\* We might pursue the comparison through a variety of incidents. We read that Paul ‘set his eyes’ on Elymas the sorcerer,† and ‘beheld’ the Sanhedrim ;‡ we read, too, that Jesus ‘looked round upon them all,’§ and ‘beheld’ them, when He spake to them.|| But who does not feel the difference between the brave and steady look of the servant strong in his Master’s commission, and *that* look—tender, yet terrible—of the Master Himself, who penetrates all our disguises, and ‘knows what is in man?’\*\* I need not speak of differences in the style of addressing disciples—differences in the mode of working miracles—differences in the utterance of prayer. In the prayer of Jesus, as recorded by

\* Matt. viii. 24 ; Mark iv. 38 ; Luke viii. 23.    † Acts xiii. 9.  
 ‡ Acts xxiii. 1.    § Luke vi. 10.    || Mark x. 21.    \*\* John ii. 25.

St. John, is there not a certain awful unapproached sublimity, quite different from anything we find in St. Paul's supplications? \* I think we might also give definiteness to our instinctive feeling on this subject by comparing the *imagery* of the Gospels and Epistles. Thus I can hardly imagine Paul saying to his listeners: 'Consider the lilies of the field.' In the simplicity of the parables there is a Divine mark which cannot well be mistaken. † It is in the expression of *sympathy* that the Master and the servant are most nearly alike. And yet there is a difference. It may be a fancy; but I do not see in the Apostle any trace of that love of young children, which distinguishes the Saviour. Paul does indeed most affectionately remind children of their *duties* to their parents, ‡ he recalls Timothy to the recollection of his mother's early teaching: § but I find no scene in the Acts

\* John xvii.

† See the remarks in Lecture I. on the characteristic imagery of St. Paul as contrasted with that of St. James. P. 8.

‡ Eph. vi. 1; Col. iii. 20.

§ 1 Tim. v. 4; 2 Tim. i. 5. We must remember, too, the blessed mother of Jesus and the Cross. It may be that when St. Paul reminds Timothy of Lois and Eunice (2 Tim.

and Epistles like that—associated in our own case with the moment when Christ's blessing first came to us—the scene in which the Saviour 'took the children into His arms, put His hands upon them, and blessed them.' No, my brethren, there is something in JESUS which we never see in Paul. No position in theology seems to me so untenable as that, which accepts in the New Testament a Divine Revelation, and yet degrades Jesus Christ to a mere human teacher and reformer. No. The Redeemer of the world is infinitely removed above the highest of His Apostles.\*

i. 5), he is thinking of his own early days and his own parents. But on the whole his silence regarding his family is remarkable. In the mention of his relations (Rom. xvi. 7, 11, 21), and of his nephew (Acts xxiii. 16), there is no impression of peculiar warmth. And this is the more observable, if we consider the intense affection shown to friends. In Paul the character is *not domestic*. I have heard it said—and from the same source I have borrowed the remark just made about the 'lilies of the field'—'Put 'the Love of Christ' in the place of 'the Society of Jesus,' and you might say that there is much of the Jesuit in St. Paul.' This is a startling way of stating the matter; but, if it is an exaggeration, it is the exaggeration of a truth.

\* The juxtaposition of the names of the Apostle and his Master leads me to mention a forgotten book, entitled 'Not Paul but Jesus,'

But now, though these two biographies are so widely contrasted, yet are they indissolubly connected. Though the interval is immense, the contact is the closest that is possible. And herein—in the reality and the mode of this contact—is seen, as I have said, the whole significance of Christianity. The one life is in absolute and entire *dependence* on the other. ‘I live; yet not

published in 1823, by a writer who calls himself ‘Gamaliel Smith, Esq.’ It is a rambling and disconnected production, and in parts very coarse and profane; but it is not without cleverness and ingenuity; and the criticism of the three accounts of St. Paul’s conversion (pp. 1–68) might have supplied some useful illustrations to the first of these Lectures. The drift of the book is to show that Paul, from interested motives, from ambition and the love of money, came to the sudden conclusion that his best course was to declare himself a convert; and that he ultimately succeeded in corrupting the pure and beneficent religion of Jesus by inconsistent additions of his own. It is curious to see so much perverseness continued through four hundred pages. But books written in a similar spirit in our own day may in a few years be similarly forgotten. One of the answers to this book is curious. The writer devotes a large space to proving that St. Paul did *not* teach the doctrines which ‘Gamaliel Smith’ and ordinary Christians alike believe to have been taught by the Apostle—the doctrines, for instance, of the Divinity of Christ, the propitiatory character of His death, justification by faith, and the depravity of man (ch. xi.), which ‘Ben

I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.\* Did it ever occur to you to count the number of times in St. Paul's Epistles in which the phrase 'in Christ,' and its equivalents, 'in Him,' 'in the Lord,' are to be found? If not, the result might surprise you. St. Paul's life was not a life of what we call manly self-reliance: but, as I said in closing last Sunday's discourse,† it was a life of conscious weakness. And this weakness takes habitually the forms of *prayer and thanksgiving*—

David' regards as not only 'derogatory to the Almighty,' but 'unfriendly to the improvement of mankind.' And all this is combined with a reception of St. Luke's narrative in the Acts, with a literal belief in St. Paul's miraculous conversion and our Lord's resurrection, and even with the belief that this last event was predicted in the Old Testament. Thus doctrines and moral truths are explained away, while miracles and narratives are accepted. A common tendency now is to accept doctrinal and moral truths, while miracles are explained away, and narratives resolved into myths. We are not without encouragement to hope that in due time one method may become as obsolete as the other.

\* Gal. ii. 20.

† See p. 186.

each implying, though in different accents, that what he had did not come from himself—each again interchanging and alternating with, and growing out of, the other. Now in this we have clearly a religious characteristic. Here we are within the domain of what is purely spiritual. In following the subject hitherto, I have not been careful to draw the line between the natural and the religious features of the Apostle's character. But if I began with one which was for the most part natural, now, in this concluding Sermon,\* we have one before us which is distinctively Christian.

*'Praying always with thanksgiving.'* This, his own *precept*, given on various occasions in almost identical words, is reflected in his *practice*. The words might almost be called a characteristic formula both of his Epistles and his Life. His letters, with scarcely one exception, are alike in

\* This was the last of the series of four Sermons preached in October, 1862. The subject was resumed after some months. See the Preface.

this respect, that they open with this *combination* of thanksgiving and prayer; and yet (let me add) with such differences in detail, as to exclude the theory of imitative fabrication. It is true that this combination is a characteristic of Christianity itself, and is to be traced in other Epistles,\* as also in the Psalms; but still it is so personally and individually conspicuous in St. Paul, that it may be fairly treated as one of his distinguishing marks, in contrast with anything which is recorded of St. Peter, St. James, or St. John.

As to the *precept*, let me simply quote as specimens, this from one Epistle:—‘Continue in prayer and watch in the same *with thanksgiving*:’†—this from a second:—‘In everything by prayer and supplication, *with thanksgiving*, let your requests be made known to God:’‡—this from a third:—‘Pray without ceasing: in everything

\* See, for instance, St. James v. 13. ‘Is any among you afflicted let him *pray*. Is any merry? let him *sing psalms*.’

† Col. iv. 2. ‡ Phil. iv. 6.



*give thanks*’\* (in two contiguous clauses):—this from a fourth: ‘Continuing instant in prayer, *rejoicing in hope*’† (in two almost contiguous clauses):—and again, to return to that Epistle which I quoted first—after a series of loving injunctions—the expressive addition—‘*and be ye thankful* ;’‡ and immediately again, before passing to other injunctions, ‘Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, *giving thanks* to God and the Father by Him.’§

And now as to these *introductory portions* of St. Paul’s Epistles, viewed as illustrative of his *practice*: I might make some use of that form of salutation — ‘*grace and peace*’ — that union of Hebrew and Greek elements, of Asiatic repose and European alacrity — for even there we have an expression of both thanksgiving and prayer. But to turn to what follows this eucharistic salutation. The opening of the short Epistle to *Philemon* presents in the text a good and characteristic

\* 1 Thess. v. 17, 18. † Rom. xii. 12. ‡ Col. iii. 15. § Ib. 17.

specimen of what I mean. 'I *thank* my God, making mention of thee always in my *prayers*.' And then there follow the *subjects* of the prayer and the thanksgiving. He *thanks* God because he has heard of Philemon's 'faith and love:' he *prays* that that faith may become 'effectual' by the 'acknowledging' of the blessings which come from Christ.\* In the Epistle to the *Romans*, after a longer preamble, as is suitable and proportional to the larger matter of the Epistle, we have prayer and thanksgiving similarly blended—*thanks* because the 'faith' of the Roman Church is 'spoken of throughout the world'†—*prayer* that he himself, the Apostle of the Gentiles, may have a 'prosperous journey' to them, that he, too, may impart to them 'some spiritual gift.'‡ So, in writing to the *Philippians* (with that expression of confidence and satisfaction which characterises the whole communication,§ and with that close allu-

\* Philem. 4, 6. † Rom. 8. ‡ Ib. 10, 11.

§ The eucharistic tone of this Epistle is very remarkable. See, for instance, i. 6, 7; ii. 2; iv. 4, 12. It is noticed below (p. 221, n.

sion to himself and his own circumstances which he knew would be welcome to them), 'I *thank* my God upon every remembrance of you, always in every *prayer* of mine making request with joy.\* He *thanks* God for their 'fellowship in the Gospel' from the day when he came as the first missionary from Asia; and he *prays* that 'their love may abound more and more in knowledge and all judgment.'† Thus again, in the *Second Epistle to Timothy* (though here *personal friendship* is the predominant feeling), he *thanks* God that 'without ceasing he has remembrance of him

that the same thing may be said of the Book of the Acts. And it would be interesting if the Epistle could be shown to be associated with St. Luke. A letter addressed even partially to him by St. Paul might be expected to partake of the prevalent spirit which pervades St. Luke's biography of the Apostle. Now the Evangelist was (as we know from Acts xvi. 10, xx. 6) specially connected with Philippi. Moreover, St. Luke was still with the Apostle at Rome when he wrote the Ephesians, Colossians, and Philemon (see Acts xxviii. 16, with Col. iv. 14, and Philem. 24), but not with him when he wrote the Philippians. On these grounds it is reasonable to conclude that Luke may, before the writing of that Epistle, have returned to Philippi; and in fact, that he is the 'true yokefellow' of Phil. iv. 3.

\* Phil. i. 3-5. † Ib. i. 3-5.

in his *prayers* night and day.’\* The fact that he is in the habit of interceding for him is itself made the occasion for praise : and then follow allusions to their last parting † and to Timothy’s early childhood. In the *Colossians*, after a similar opening, ‘ We give thanks to God and the Father of our Lord Jesus Christ, praying always for you,’ ‡ the Apostle returns, a few verses below to the subject of *prayer* : ‘ For this cause, since the day we heard of your love in the Spirit, we do not cease to pray for you, that ye might walk worthy of the Lord : ’ § and again, a few verses below, to the subject of *thanksgiving*, ‘ Giving thanks to the Father, who hath delivered us from the power of darkness ’ ||—whereas in the parallel and contemporary Epistle to the *Ephesians* (and students of modern critical controversies will know why I note this \*\*) there is a difference, but just that kind

\* 2 Tim. i. 3, 4.

† On this last parting, and the feeling connected with it, see p. 80.

‡ Col. i. 3.      § Ib. 9, 10.      || Ib. 12, 13.

\*\* The objections to the Pauline authorship of the *Ephesians* are accepted as conclusive even by Ewald, who with his strong hand has

of difference which tends to mark its authenticity.\* The opening is Eucharistic, but in this form : ' Blessed be the God and the Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in Christ ; ' and it is not till after a con-

thrown down some fanciful modern theories, as, for instance, the theory that St. Luke did not write the Acts. The strongest objections are that the author does not seem to be writing to a church which he had familiarly known ; the absence, also, of personal messages being one marked feature of the letter. To all such difficulties there is the one sweeping reply, that no one but St. Paul could have been the writer. But objections of this class fall to the ground in proportion as we believe that this was a circular letter, addressed not only to Ephesus, but to many places over a large district : and and in this point of view the absence of the words *ἐν Ἐφέσῳ* from ch. i. ver. 1 in the Sinaitic codex may be considered a very important fact. Then, as to personal allusion, we have in the mention of Tychicus, a man well known in the district of ' Asia,' and especially the *mode* in which he is mentioned (iv. 21, 22) the almost unmistakable mark of the Apostle. See the article *Tychicus* in the ' Dictionary of the Bible.'

\* This mode of mentioning prayer and thanksgiving—so similar to what we notice in the Colossians, yet so different—might be added to the instances given by Paley in illustration of the relation subsisting between the two Epistles. In that one chapter of the ' *Horæ Paulinæ* ' there seems to me more force of argument for the authenticity of the Ephesians than in all the objections I have seen raised against it.

siderable interval that something like the accustomed formula appears—‘I cease not to give thanks for you, making mention of you in my prayers.’ In the *First Epistle to the Thessalonians* we have at the outset a combination of prayer and thanksgiving similar to what we have remarked elsewhere. I have enumerated now the majority of St. Paul’s letters, and shown what is the general law. In the remaining letters there is a difference. And, first, there are some with slight variations from the law, which justify their being placed in a separate group.

The *Second Epistle to the Thessalonians* opens only with thanksgiving: ‘We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly.’\* But the prayer, though separated, is not far distant. At the end of the first chapter we find the Apostle saying: ‘Wherefore also we pray always for you, that our God would count you worthy of this calling.’† Similarly the *Second Epistle to the*

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\* 2 Thess. i. 3.

† 11. i. 11.

*Corinthians* begins with an outburst of praise\*—and when, after a good interval, he does come to prayer, it is interesting to observe that (in harmony with the character of the context, which is full of the deepest sympathy) it is not his prayer for them, but *their prayer for him*.† The *First Epistle to Timothy* is again different; for it is not till after hortatory matter, which has occupied some space, that the thanksgiving appears; and then it is a thanksgiving that Jesus Christ had ‘counted *him* faithful,’‡ putting him into the ministry, who was formerly a blasphemer: and when prayer does follow (for it seems as if one must almost always follow the other) it is *public* ‘prayers and intercessions *for all men*,’ and with public prayers (this again should be noticed) public ‘*giving of thanks*.’§

Three Epistles remain. I implied that there were exceptions: and these exceptions are themselves important to our argument. The *First Epistle to the Corinthians* and the *Epistle to the*

\* 2 Cor. i. 3. † Ib. 11. ‡ 1 Tim. i. 12, 17. § Ib. ii. 1.

Galatians are both marked by stern severity. The former begins with thanksgiving for those who are addressed, the latter with a general doxology, as if St. Paul could not bear to censure without first acknowledging the goodness of God — but no mention of *prayer* follows. The thanksgiving stands alone. In the Epistle to Titus there is no mention at all either of thanksgiving or prayer. Will the authenticity of that Epistle be questioned because there is not even a reference to prayer in any part of it, and will this be added to various other critical objections? \* But the same thing is true of the Epistle to the Galatians, which can hardly be questioned even by the most sceptical. That prayer should not be mentioned in those Epistles which (for different reasons) † are marked

\* I am not aware that this objection has ever been brought forward: but it is quite as forcible as some on which considerable stress has been laid. See notes above (pp. 146, 147) on the Pastoral Epistles.

† In the former of these Epistles the harshness arises from the severity with which the fickleness and faithlessness of the Galatian Christians is rebuked; in the latter the whole is coloured by the



by a certain shade of harshness is a noticeable fact: and in this absence we have at least the absence of what might be adduced, by a destructive critic, as a mark of imitation. But not to dwell on that question—and to turn now altogether from this part of our inquiry—we have here, I think, in these opening passages of St. Paul's Epistles, indications of what may be called *a devotional principle* of the Apostle's character worthy of the attention which we have given to them in detail.

But this devotional principle comes into view, not only in this mode of *beginning* the Epistles, but in a tendency *throughout* the Epistles to burst forth (as it were) in supplication and doxology. This feature of the writings is quite as characteristic as the other. Every statement of doctrine seems to lead to a thanksgiving. Every discussion of a practical subject seems to suggest a prayer. I need not here occupy you with detailed proofs,

coarse and brutal character of the Cretan population, among whom Titus was sent to labour.

as I have done in regard to the former point. Every one familiar with St. Paul's Epistles knows where to find these springs of devotional thought. It is the life which comes out at every crevice of the reasoning, which bursts out here and there, like a fountain, amid varied allusions to incidents and sufferings—at other times, at the base of an abrupt fall from some lofty argument, comes forth like a full and exuberant and abundant river. I know of no more instructive study than to go over all the ground from Romans to Philemon, taking the structure of the Epistles as we find it, and observing these streams of prayer and praise, sometimes as they appear separately, very frequently together. It is not merely that we have grand doxologies after the announcement of some great truth or at the prospect of some glorious future—as in the letter to the Romans: ‘O the depth of the riches, both of the wisdom and knowledge of God!’\* or in the First to the Corinthians: ‘Thanks be to God which giveth

\* Rom. xi. 33.

us the victory, through our Lord Jesus Christ!’\* The habit strikes us more forcibly when the reference is to something *personal*. Thus, at the mention of the long-delayed, but at last accomplished, meeting with Titus: ‘Now thanks be to God, which always causeth us to triumph in Christ!’† or after the acknowledgment of a contribution from Philippi in relief of his temporal wants: ‘Now unto God and our Father be glory for ever and ever! Amen.’‡ Even in his statement of a *fact*, Paul uses an eucharistic form ‘Who shall deliver me? I thank God through Jesus Christ our Lord.’§ ‘Thanks be to God which put this into the heart of Titus.’|| ‘I thank God that I baptised none save Crispus and Gaius.’\*\* ‘I thank my God, I speak with tongues more than you all.’†† Even when he speaks of food, the name which he employs is: ‘that for which I give thanks.’‡‡ And what is said of thanksgiving may

\* 1 Cor. xv. 57. † 2 Cor. ii. 14. ‡ Phil. iv. 20.

§ Rom. vii. 25. || 2 Cor. viii. 16. \*\* 1 Cor. i. 14.

†† Ib. xiv. 18.

‡‡ 1 Cor. x. 30. See be'ow, p. 227, for the habit of expressing

similarly be said of *prayer*. Thus, with the same kind of exuberant impulse, after a *doctrinal* statement : ‘For this cause *I bow my knees* unto the Father of our Lord Jesus Christ, that He would grant you to be strengthened with might by His Spirit in the inner man.’\* So when he has been describing his projected journey : ‘*Now the God of peace be with you.*’† So when he has been giving advice to an individual : ‘Consider what I say : *and the Lord give thee understanding in all things.*’‡ Evidently with St. Paul the law of Prayer is the law of Praise. Supplication and Gratitude are almost always interlinked together ; or at least when one is present, the other is seldom far absent. ‘I will *pray* with the Spirit, and I will *sing* with the Spirit : I will *pray* with the un-

thankfulness at meal times. Gratitude for the supply of temporal wants is very marked in St. Paul. See Phil. iv. 10-19. But especially notice one part of his condemnation of the Heathen in Rom. i. 21 : ‘When they knew God, they glorified Him not as God, *neither were thankful.*’ It is exactly the feeling which finds expression in the address to the Heathen at Lystra (Acts xiv. 17) : ‘He gave us fruitful seasons, *filling our hearts with food and gladness.*’

\* Eph. iii. 14-16. † Rom. xv. 33. ‡ 2 Tim. ii. 7.

derstanding, and I will *sing* with the understanding.\* In the Christian life he clearly assumes that Thanksgiving will follow easily in the footsteps of Prayer, and that Prayer will be mindful to fill the place which has just been occupied by Thanksgiving. Two parallel sentences from the Ephesians may conclude this imperfect list of illustrations: '*Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ.*† *Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance.*‡ Different as St. Paul's Epistles are in most respects from the Psalms of David, they resemble them in this combination. The lesson derived from both, and in both cases alike enforced by the writer's example, is this: '*Offer unto God thanksgiving; and call upon Him in the time of trouble; so will He hear thee, and thou shalt praise Him.*'§

And now, to turn to the Acts of the Apostles, do we find anything there in harmony with what

\* 1 Cor. xiv. 15. † Eph. v. 20. ‡ 1b. vi. 18. § Ps. l 14, 15.

we have seen in the Epistles? Can the line of observation which we have just been following, and which results in bringing into view a consistent feature of Christian character, can this line of observation still be followed in the History with the same effect? Do we find prayer and thanksgiving still characterising St. Paul in the Acts, and especially prayer *in conjunction with* thanksgiving? Now certainly, if it were not so, there would be no cause for surprise. Luke's purpose is not to give Paul's religious experience. The narrative in the Acts is no mere panegyric, or mere record of frames and feelings, like some modern religious memoirs. It is a plain story of God's dealings with the world in the first founding of His Church. We see Paul there in his journeys, his conflicts, his sufferings, his speeches. The inner man cannot come so fully to view in a narrative like this as in a series of letters written by himself. But it does so happen, or rather it is graciously ordered (such is the manifold richness of Scripture) that we have enough and more than

enough for our argument in some of those little touches which help to bring into distinct light the very feature we have been noticing in the portrait presented by the Epistles.

Certain *recorded* prayers, with which St. Paul was intimately concerned, may be omitted from our consideration. Such, for instance, were those which may be called *official* prayers, whether offered up on more than one occasion, when he was sent on missionary expeditions,\* or when he himself appointed presbyters to teach and to govern the churches he had founded.† Under the same head we might include the supplications which preceded the working of *miracles*.‡ So neither need I dwell on prayers of *public worship*, whether offered up at a festival in the Temple at Jerusalem—a passage alluded to in a previous discourse,§ but for a different reason, and in a

\* Acts xiii. 1-3 ; xiv. 26 ; xv. 40. † Ib. xiv. 23. ‡ Ib. xxviii. 8.

§ Ib. xxiv. 11. See Lecture I. pp. 20-22. To what is there said concerning St. Paul's associating himself with a season of *Jewish* worship, I add, by the suggestion of a friend, that there might be here the beginnings of a *Christian Festival*. As the last traces of *Pentecost* were fading, the new feeling of *Whitsuntide* might be growing.

different connection—or far away from Jerusalem, by the river-side at Philippi, ‘where prayer was wont to be made’\*—though these things all illustrate the *atmosphere* of devotion, in the midst of which the Apostle moved and laboured and the Christian religion began its work upon the earth. It is enough, too, merely to be reminded that the *visions* on four several occasions almost certainly imply supplication, as most of them also are associated with distinctly eucharistic feeling.† As to the *vow* at Cenchreæ, perplexing as it is, that surely implies thanksgiving as well as prayer. Much stress might be laid, and justly, on another

\* Acts xvi. 13–16. The words *οὐ ἐνομιζέτο προσευχῇ εἶναι* seem to indicate, not only the fact, but the desire for worship with which St. Paul and St. Luke went there. See also v. 16.

† Acts xvi. 6–9; xviii. 9; xxiii. 11; xxvii. 24. This tone cannot be mistaken in the ‘*Fear not—be of good cheer—be not afraid*’ mentioned above (p. 97). We should remark, too, the cheerful practical way in which preparations are made for the voyage to Macedonia, immediately after the vision at Troas (Acts xvi. 10)—nor can we doubt that St. Paul had been praying in his previous perplexity (Ib. 6–8). The safety of all the people on board the Alexandrian ship seems likewise to be distinctly presented to us as the answer to intercessory prayer (Ib. xxvii. 24).



point, namely, that generally throughout the Acts there is an air of thankfulness—a holy, joyous cheerfulness—which arises in a great measure from the impression which St. Paul's character communicates. But to open out that argument would, from its very indirectness, demand some time.\* And our business is rather to look for

\* We may especially refer to the end of what might be called the Petrine part of the Acts (*ὁ δὲ λόγος τοῦ Θεοῦ ἤϋξανε καὶ ἐπληθύνετο* xii. 24), and the end of what might be called the Pauline part (*διδάσκων . . . μετὰ πάσης παρρησίας ἀκωλύτως*, xxiii. 31). Notice, too, the following passages, as specimens, ii. 46, 47; v. 41; xiv. 17 (already alluded to, p. 216 *u.*); xxvi. 2; xxvii. 3. And so far as in any of these cases we see St. Paul's cheerfulness in any way connected with outward circumstances, so far we have something in elucidation of his personal character. \*

It is very interesting further to connect all this with St. Luke personally, and with St. Luke's Gospel, which also seems to me marked and distinguished by an eucharistic tone. To prove this fully would require some space; but I may suggest a comparison of the number of times in which such words as *ἀγαλλίασις*, *χαίρω*, *εὐφραίνομαι* occur in the Acts and St. Luke, compared with the number of times in the other three Evangelists. To this may be added the peculiarly cheerful strain of the last verse of the Gospel, and those three hymns at the beginning of it, which have become the perpetual possession of the Church for public worship, and are associated with all the joy of Christmas.

something definite, and something which has a more distinctly personal and individual interest.

Now what shall we say of the words uttered at the very threshold of his converted life? '*What shall I do, Lord?*'\* Have we not here the keynote of his subsequent career most audibly and definitely struck? Have we not here (besides the active energy which longs to be employed) the willing readiness to do anything and go anywhere—the absolute submission which refers all to a Divine guide—and with this, the deep sense of individual responsibility? The essence of all Christian devotion is in the words. It is really a prayer involving every other prayer. And what we find here, on the road to Damascus, we find more explicitly still in Damascus itself—'*Behold he prayeth.*'† In this short, but momentous statement of the Lord to Ananias,‡ we are at

\* Acts xxii. 10.

† Ib. ix. 11.

‡ Dean Stanley ('Sermons on the Apost. Age,' p. 162) speaks of the 'three days' at Damascus as a time of 'stupor'; but surely this is an inadequate account of this critical period, and hardly consistent

the beginning of that long series of petitions which he poured out in the opening sentences of his Epistles, and throughout them, and in the daily unrecorded habit of his life. And still we catch the same strain here and there, incidentally, as we follow the course of the biography. He returns to Jerusalem; and nearly all that we know of what occurred then is connected with a prayer. He was thus engaged—privately—in the Temple (as he told the Jews long afterwards) when he received the order to leave the Holy City and go to the Gentiles.\* And afterwards, in those various journeys through the Gentile world, still we can discern the traces of this habit of prayer. See him at Miletus. Not a word, indeed, is said directly in that affecting address, either of praise or supplication. But far more emphatic than any words is the fact recorded, that when he closed the address, instinctively and as a matter of course,

with the *ἰδὸν προσεύχεται*. De Pressensé lays much stress on this solemn interval. See below, p. 263.

\* Acts xxii. 17,

‘He kneeled down and *prayed* with them all.’\* A similar scene was witnessed on the same voyage soon afterwards at Tyre. There again, at parting, St. Luke says, ‘We kneeled down on the shore and *prayed*.’† It was a voyage marked by peculiar sadness. Yet even here (it should be observed) there is an under-tone of thanksgiving, which cannot fail to be observed by those who have caught the spirit of St. Paul’s Epistles. How like to passages in those Epistles is that sentence in which he speaks to the Ephesian elders of ‘*finishing his course with joy* : ’‡ So, likewise, in the words addressed afterwards at Cæsarea to Agrippa (‘I would to God that ye all were such as I am, except these bonds’)§ a joyful thankful tone is distinctly audible. The words are characteristic, not only (as has been noticed elsewhere||) of self-possession and courtesy, combined with an earnest desire for the salvation of those to whom he spoke — but of that *other* combination — of

\* Acts. xx. 36.

† Ib. xxi. 5.

‡ Ib. xx. 24.

§ Ib. xxvi. 29.

|| Lect. I. p. 51; Lect. II. p. 112.

*prayer* with *thanksgiving*—which we are now considering.\* But if we go back to an earlier point of the history we find that combination which we are seeking in perhaps the most vivid form in which it was *ever* exhibited. When Paul, after being ‘shamefully treated, as we know, at Philippi,’ † was in the inner prison—not only bleeding and bruised—but in a position of present torture far too painful to allow of his sleeping (as Peter slept in that other prison at Jerusalem‡), we should not be surprised to hear that he was *praying*. What else can a Christian do in times of insult, sorrow, and suffering? Yes; there is one thing more that he can do, and ought to do. We read that on that occasion, in the middle of the night, Paul and his companion were not only praying, but also *singing hymns of praise* to God, and that the prisoners were listening.§ This was, indeed, an anticipation in practice of what he

\* The French writer, Colani, in one of three rather striking sermons on this scene, speaks of the ‘*énergie joyeuse*’ which the Apostle showed on this occasion. ‘*Nouveaux Sermons*,’ p. 103.

† 1 Thess. ii. 2.

‡ Acts xii. 6.

§ Ib. xvi. 25.

afterwards enjoined on this very Philippian church. ‘Rejoice in the Lord alway: and again I say rejoice. . . . Be careful for nothing: but in everything by prayer and supplication *with thanksgiving* let your requests be made known to God.’\* But let us end this cursory examination of the Acts of the Apostles by looking at the two closing chapters. See St. Paul again (where we have seen him before†) in the sinking vessel, while the day is beginning to dawn and the coast is coming into view. He is encouraging all who are present, after their long suspense and fatigue, to refresh themselves with food; and how calmly—how instinctively—he begins by ‘thanking God before them all!’‡ As there at Philippi physical pain did not cause him to intermit his devotions, but rather quickened them into a more joyous life, so here no sense of pressing danger, no fear of man, hindered

\* Phil. iv. 4-6. This phrase, ‘joyous energy,’ exactly describes one main characteristic of his Epistle to the Philippians. See note above, p. 206. See also Lect. V. p. 298.

† See Lect. I. p. 13, and Lect. II. p. 113.

‡ Acts xxvii. 35.

him from confessing God by that simple act of *grace before meat*, which, in the Church of Christ, is one of our daily modes of expressing habitual thankfulness.\* One of his own characteristic sentences—from a Pastoral Epistle—helps us to realise the significance of the act: ‘God created food to be received *with thanksgiving* by them that believe: everything is good, if it be received *with*

\* The phrase applied to food in 1 Cor. x. 30 (‘that for which I give thanks’) has been referred to before, p. 215. Bishop Butler (in his ‘Charge to the Clergy of Durham,’ 1751, after urging the importance of ‘external acts of piety and devotion, and the frequent returns of them, as necessary to keep up a sense of religion,’ speaks of family prayer and rules of private devotion, and then adds: ‘A duty of the like kind, and serving to the same purpose, is the particular acknowledgment to God when we are partaking of His bounty at our meals. The neglect of this is said to have been scandalous to a proverb in the heathen world; but it is without shame laid aside at the tables of the highest and the lowest rank among us.’ Such observances may doubtless easily degenerate into forms; but it is to be feared that this kind of reluctance to make a calm and reverent acknowledgment of God’s presence on ordinary occasions is often simply the dread of confessing Christ before men; and perhaps it is peculiarly important to watch against such inconsistency now, when the process of international imitations is so largely going on: for we are generally most tempted to imitate what is faulty.

*thanksgiving*: for it is consecrated by the word of God and *prayer*.’\* And now follow him after he has landed in Italy, and is proceeding northwards along the Appian way. One of the most decisive instances of what we are seeking occurs near the very close of the narrative. Two companies of Christians, having heard of his arrival at Puteoli, went to meet him as far as Appii Forum and Three Taverns,† — ‘whom when Paul saw, he *thanked God* and took courage.’‡ Here the music of a thankful heart breaks out clearly and unequivocally; and the remembrance of it always seems to me to associate a peculiar cheerfulness with that dreary level beyond Albano, with which many of us are familiar. And one special charm of the passage is that marked characteristic of this Apostle—his social feeling§—his sympathy—his personal gratitude—his sense of help derived from fellow Christians. It is exactly the same *kind* of thankfulness which the Epistles connect with Titus,

\* 1 Tim. iv. 3-5. † See again Lect. V. p. 298, *n.* ‡ Acts xxviii. 15.

§ The cheerful sociability of St. Paul is especially noted by Niemeyer.



Epaphroditus, and Onesimus.\* Thus have we gathered from various scenes of St. Paul's life—from the highway near Damascus, from the highway near Rome, from both sides of the Ægean, from the Syrian coast, and from Malta—enough, I venture to assert, for establishing our position, and for proving that in all the shifting aspects of the one web of Christian experience, which the life of the Apostle of the Gentiles supplies—Thanksgiving and Prayer were the light and the shade, the warp and the woof.

In the time which remains I believe our best course will be to notice some detached characteristics of St. Paul's prayer and thanksgiving; and if our reflections tend, as when last we met, to assume the form of a practical application to our own consciences, it is in this spirit that we should wish to take our leave† of the subject of these Sermons.

\* See Lect. II. p. 125. In St. Paul gratitude to man is ever blended with thankfulness to God.

† This was the last of the course of University Sermons for October. The subject was resumed in the fifth Sermon, after some months. See p. 242.

One conclusion to which we are brought by a careful consideration of all that has been adduced from the Acts, and especially from the Epistles, is that St. Paul must have spent *a very large amount of time in prayer*.<sup>\*</sup> Otherwise surely he could hardly speak as he does of praying *always*—with thanksgiving—*night and day*—sometimes confirming the statement with an *oath*.<sup>†</sup> Nor could thanksgiving and prayer—not *precepts* concerning thanksgiving and prayer, but thanksgiving and prayer *themselves*—burst out so naturally and constantly in his writings, unless they were a habit. Mere feelings, mere devotional impulses, will not explain these phenomena. I cannot doubt that his private daily devotions were with

\* See Lect. II, p. 76. Some stress is to be laid also, I think on the article in the constantly-recurring phrase ἐπὶ τῶν προσευχῶν μου.

† Rom. i. 9; Phil. i. 8. St. Paul's frequent use of oaths has been mentioned above, p. 169. This habit seems to be specially connected with allusions of a personal kind, and it may be traced in the Pastoral Epistles. See 1 Tim. ii. 7; v. 21; vi. 13; 2 Tim. iv. 1. When he makes a solemn statement under the sense of God's presence, he does not hesitate to *express* this; and this is an important commentary on our Lord's words in Matt. v. 33-37.

St. Paul a very deliberate and serious business—that he had rules on the subject, and that he strove by God's help, to keep those rules. This is not, indeed, the view that we naturally and obviously take of the great Apostle at the first superficial glance of his journeys and his labours; but when we think closely, we easily conclude that at the deep foundation of his life and his writings is the habit of intimate and calm and earnest communion with his God.\*

But when I say rules, I do not mean bondage. This would, indeed, be contrary to all that the Apostle teaches us, both by precept and example. Paul's prayers were very different from formalism. But this, I conceive, was not because he was not punctual and watchful, but because he combined *thanksgiving* with his prayers. This is the ingredient which takes out of our religion every

\* Observe the *γρηγορεύεις* in Col. iv. 2. This 'wakefulness' of mind cannot be maintained without the habit of vigilant self-discipline. It is not out of place here to mention the solitary journey to Assos (Acts xx. 13), which is more particularly noticed in the next Lecture, p. 288, *n*.

element of slavery. Of the *fact* of this combination I have nothing more to say than what has been said already. I am only here inviting attention to an Apostolic pattern, which is our best encouragement in those struggles in regard to private devotion, which (unless we have yielded to our carelessness and worldliness) are with many of us struggles more real than we should like to confess.

But again, as to this union of asking and praising, which we are assuming as a fact in the experience of St. Paul, we have to observe, further, that the *subjects* of one are the *subjects* of the other. Here, once more, we cannot separate them. What we say of one we must say also of the other: and the connection is so close that, in some of the passages I have referred to, it is not always easy to disentangle the grammatical construction, and to say what refers to prayer and what to thanksgiving. For instance, he does not simply *pray* to God on behalf of his friends, but he *thinks* God on their behalf. Every true Chris-

tian prays for his friends, and desires that they may have and enjoy spiritual blessings. But do we often thank God for our friends, and for the spiritual attainments they may already have reached? We have the example of St. Paul for this, both as regards Churches and individuals; and there can be no doubt that such admixture of praise would largely quicken our power of intercession.

This leads me to notice, in the next place, that a very large part of St. Paul's prayer was *intercessory*.\* And here, again, is a cheering and

\* St. Paul's *gratitude* to his friends, and to those who had been of service to him, has been mentioned above, pp. 125, and 228, 229. We find in him this gratitude specially taking the form of *prayer on their behalf*. Thus, again, we have supplication and thankfulness blended together. Both the minuteness and expansiveness of the prayer for Onesiphorus (2 Tim. i. 16-18; iv. 19) should be carefully noticed. On the one hand St. Paul lingers in detail on the kindness which Onesiphorus had shown to him; on the other he is not content with praying for him individually, but his intercession extends to all his 'household.' The same Epistle supplies an instance of prayer for *faithless friends* (iv. 16). Those who treated St. Paul ill personally are, in the spirit of his Lord and St. Stephen, more than forgiven; while those who obstinately resisted the truth, are referred to God's righteous judgment. (Ib. 14).

encouraging element in the exercise of devotion. Natural Affection is called in to reinforce our indolence and deadness. Nowhere does Christian sympathy find a richer opportunity than in reciprocal intercession. Nowhere does supplication more easily lead to praise. Thus we return once more, by another path, to that combination which meets us everywhere. Take an illustration from that Second Epistle to the Corinthians, from which quotations have been so often made in these Lectures. ‘God delivered us, and I trust He will deliver us, ye also helping together by *prayer* for us, that for the gift bestowed upon us by the means of many persons *thanks* may be given by many on our behalf.’\*

Yet in noticing how much St. Paul prayed for others, we must not forget that he prayed also for himself, in regard to the urgent pressing trials of the moment. There is no doubt that his journeys were with him a subject of constant supplication.†

\* 2 Cor. i. 10, 11.

† See Rom. i. 10; xv. 30-32; 1 Thess. iii. 10, 11. This subject

But the one marked instance is the thrice-repeated entreaty to be delivered from thatthorn in the flesh which he felt to be ‘a minister of Satan.’\* Yet here too is the same law of combination: even that prayer, as was observed on a previous occasion,† was turned into a thanksgiving; because by means of that affliction he learnt to know more of his own weakness and of ‘the power of Christ resting on him.’‡

But ever the *chief* end and aim of his prayers (whether they are offered up on his own behalf or that of others) is *the Glory of God* and *the extension of the kingdom of Christ*. Still this has the first place—whether in his own sufferings or in the joy which he feels for fellow-Christians—still

might be considered with advantage in connection with the various checks and hindrances, the unexpected encouragements, the guiding by means of circumstances independent of himself, which we can trace in the Apostle’s missionary journeys. All this inward and outward experience must have been a training for the habit of patient reliance on God’s *Providence*.

\* 2 Cor. xii. 7.

† Lect. II. p. 91.

2 Cor. xii. 9.

it is, first and foremost, ‘Hallowed be Thy name : Thy kingdom come : Thy will be done.’ It is Luther, I think, who said that the true Christian prays an everlasting Lord’s prayer, inasmuch as his whole desire centres in God’s kingdom. And how *eucharistic* is the character of *that* prayer, especially with the doxology which, from the earliest ages, has been attached to it ! To the Colossians St. Paul says (and I am not repeating what I have quoted before) : ‘We do not cease to *pray* for you, and to desire that ye might be filled with the knowledge of His will . . . giving *thanks* unto the Father, who hath translated us into the kingdom of His dear Son.’\* So to the Thessalonians (in the First Epistle) : ‘What *thanks* can we render to God again for you, for all the joy wherewith we joy for your sakes before our God ; night and day *praying* exceedingly that we might see your face, and might perfect that which is lacking in your faith ? Now God Himself and our Father, and our Lord Jesus Christ, direct our

\* Col. i. 9, 12, 13.



way unto you.’\* And to the same (in the Second Epistle) : We *pray always* for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of His goodness and the work of faith with power : that the name of our Lord Jesus Christ may be glorified†. . . . But we are bound to give *thanks* alway for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation.‡ . . . Now our Lord Jesus Christ Himself, and God, even our Father, which hath loved us, and given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work.’§

\* 1 Thess. iii. 9, 11. † 2 Thess. i. 11, 12. ‡ Ib. ii. 13, 17.

§ It is not merely the outward progress of God’s kingdom in the world, but still more its inward progress in the heart, which in rich detail is the subject of St. Paul’s prayer and praise. Thus to refer only to passages *not* quoted above, he asks for others, that they may have peace ( 2 Thess. iii. 16), hope (Rom. xv. 13), patience (2 Thess. iii. 5), safety (Ib. v. 23), strength (Col. i. 11), love, holiness and steadfastness (1 Thess. iii. 12, 13), unity (Col. ii. 2), discriminating judgment (Phil. i, 9, 10), spiritual enlightenment (Eph. i. 18), practical usefulness (Philem. 4-6), that they may continually make progress (Phil. i. 9), that they may not cause others to stumble (Ib. 10), that

These detached points, thus thrown together, form a poor summary of the characteristics of the prayer and praise of the Apostle Paul. But some may be induced to study this subject for themselves more closely than they have hitherto done. Unless this subject is well studied, our notion of St. Paul's character will be altogether incomplete. That man who was so sagacious and discreet, so adroit in emergencies, so tender in sympathy, so warm in personal friendship, so stern in his sense of duty, so delicately considerate of the consciences of others, *still* we do not reach his true life till we see him where we have seen him to-day—till we see him in that devotional experience, which has been reproduced, more or less, according

they may be perfect (2 Cor. xiii. 7, 9 ;)—and Epaphras prays in like manner (Col. iv. 12), the love of Christ being the central blessing on which all these other blessings depend (Eph. iii. 17). And as I began (p. 205) by noticing the opening salutations of the Epistles, I may end by noticing the benedictions with which they conclude, as Rom. xv. 33 ; xvi. 20, 24, 25-27, but especially Eph. vi. 23 ('Peace be to the brethren, and *love with faith*'), and 2 Cor. xiii. 14, the perpetual treasure of the Church in public and domestic worship.

to the measure of God's grace, in every true Christian ever since.

Studying thus the devotional side of St. Paul's character, we may hope to imitate it. You, whose habits are in process of formation, and none the less surely because you do not perceive their gradual growth, take into serious consideration this subject of *daily private prayer*. What you become now in that respect you will very probably remain through life. Facility of prayer in emergencies depends on the *habit* of prayer at set times. And habit, at least at the outset, implies self-discipline and rule. I imagine *you* have advantages *here* which exist nowhere else, for settling and establishing this part of Christian character. You are free from those inevitable disturbances of mere boyhood which you well remember. You know not yet the crushing cares of mature life, or its incessant demands on precious time. You can secure as much privacy as you really wish. Oh! if all the chambers in all these colleges were (as some of them are) places of private daily

prayer, how strong, in the years that are coming, would England be, and the Church of England!

And lest by possibility I should seem to be urging what is burdensome or gloomy, remember how the Apostle unites *thanksgiving* with prayer, and how often his prayer takes the form of *intercession*. Prayer is not easy. It is 'when we have entered into our closet and shut to our door,'\* it is then that the difficulty begins. But sometimes the thought of others unlocks the heart, when it seems as if we could not pray for ourselves. While interceding for *them*, we find that we have drawn near to that Saviour from whom our hardness appeared to separate us to an infinite distance. And as to the spirit of *thankfulness*, how easy it makes every task, how it turns everything to gold, how it spreads like light through all the details of life! And who have so much reason to be thankful to God as you? How many would be glad to be again what you are now!

\* Matt. vi. 6.

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Count up your blessings in silence, till you have reckoned them all, if you can ; and then you will never be weary of exclaiming with David, ‘ that great master of thanksgiving,’ ‘ Bless the Lord, O my soul ; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits.’\*

The course of thought into which I have fallen here, as also in the preceding Lecture, has had reference to points of practical religion quite as much as to the difficulties of Scripture or the evidences of the Christian religion. But it was not easy, in preaching on the Sundays in Cambridge, to forget old associations, or to forget who they are that constitute a considerable part of the congregation. Nor do I think the older members of the University will blame me for urging those lessons which the experience of recent years, blended with recollections of the past, has most deeply impressed on my mind. Besides this, as was hinted in the first Lecture, a complete treat-

\* Ps. ciii. 1, 2.

ment of apologetic subjects requires a fuller elaboration than is possible here, and, for many reasons, is more suitable for the press than the pulpit. Yet I would not forget (nor have I ever forgotten) that the main purpose of the endowment, under the provisions of which I have been speaking, is apologetic. I will therefore, in a very few concluding\* words, indicate the general results which I believe would be attained if full justice were done to the subject, some aspects of which I have endeavoured to exhibit.

It should be observed, then, how, in describing those features of St. Paul's character which have been under consideration, how easily and without effort we pass from one document to another in the New Testament, and find our illustrations in *all* of them. This kind of delicate and undesigned interlinking of the Acts with the Epistles and of the Epistles with one another, is, I venture

\* This conclusion is left in the Sermon as it was originally preached, though its natural place now would be at the close of the fifth Sermon.

to think, an evidence of very peculiar value. No doubt it is connected with an old line of argument, very familiar here from its association with one eminent name of the University.\* But, because familiar, it ought not be despised. Certainly it is not worthy of the somewhat slighting remarks with which it has occasionally been treated.† On the contrary, this mine (so well worked in some of its parts) is by no means yet exhausted; nor am I aware that the narrow vein (narrow but yet golden) which relates simply to St. Paul's personal character, has ever been closely and minutely pur-

\* The allusion is, of course, to Paley's 'Horæ Paulinæ;' nor ought we to forget other Cambridge men, who have trodden so well in Paley's steps—Professor Blunt, in his 'Undesigned Coincidences,' and Professor Birks, in his 'Horæ Apostolicæ.'

† It is, doubtless, true that there are modern difficulties which the 'Horæ Paulinæ' fail to meet; but pain is caused by the depreciating tone in which Professor Jowett speaks of a book to which the Church of Christ owes so much; and few will agree with him in thinking that 'the clearness of Paley's style gives him a fallacious advantage with the reader' (Jowett on the 'Thessalonians,' i. p. 107). On the other hand, what is said at the close of the Essay of the 'strong and deep evidence derived from the style and character of Epistles which in almost every verse recall the *manner* of the Apostle' (p. 130), is most true and important.

sued. Besides this, there is controversy still, even on this very ground. Those who are acquainted with the byways of modern theological speculation are aware that discrepancies between the Acts and Epistles—in matters of fact, in tone of feeling, in religious doctrine—are indirectly hinted or confidently asserted; that the authenticity of some Epistles is questioned or denied; and that there are two or three theories (not very consistent, it is true, with one another) which ascribe some kind of partisan tendency even to the Acts. In this kind of conflict there is some advantage in securing even a minor point. In a great battle it often happens that small positions have much importance. Thus the humble theological student—leaving the main responsibility to others, who are fit for the higher commands and have a wider view of the whole field—may be usefully occupied in patiently defending some such secondary post. If in the least degree it is made more difficult to dislodge the Epistle to the Ephesians from the general body of St. Paul's letters—or if one argument is



added to those which establish that the Pastoral Epistles are undoubtedly his—or if the unity, honesty, and simplicity of St. Luke's narrative are brought, in one single particular, more clearly to view—even this (the Gospel being what it is) deserves the labour of half a life.\*

But again, in proportion as this result is attained, another result almost certainly follows. Not only is the character self-consistent, but it is a character very definitely and strongly marked. Early Christianity is embodied in St. Paul: and who can believe that this living man, in whole or in part, is the mere personification of the vague thoughts that were moving at a particular period in the Jewish mind? Moreover, I think that this consistent character, which we have traced throughout, exhibits a different ideal from that which mere *tradition* would have created as the representation of a great religious teacher. We might indeed con-

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\* Some slight remarks are made above (Lect. III. pp. 146, 147) on the Pastoral Epistles, and (Lect. IV. pp. 208, 209) on the Epistle to the Ephesians.

ceive (assuming the traditional hypothesis) that the idealising process aimed unconsciously at picturing some follower of the ideal Jesus Christ who should be like that ideal Jesus Christ. But then the likeness between Paul and Jesus is not close enough. Again, on the same assumption, if tradition *could* have originally produced an ideal such as Jesus Christ, it would be a heavy tax on the resources of mythology to produce *Paul in succession to Jesus*.\* I am not aware that any one has conceived of the growth of Christianity exactly in this way: but I imagine the other alternative is still more impossible, viz., a *literal* Paul in succes-

\* In reference to such a picture as that which is presented in Renan's 'Vie de Jésus,' this simple remark may be made with truth and with force, that the difficulty of confuting the faith of Christians in Jesus Christ is far more than doubled by the fact that St. Paul must be overthrown also. If Jesus stood alone, and if we had nothing but the Gospels in the New Testament, there might be some show of reason in presenting His biography as an Idyll of Palestine. But Christ stands before us in combination with Christianity; and not only is He surrounded by personal loving friends, but He is followed in close succession by St. Paul, the sample of all those who through ages since have drawn their strength from Him, and proved that their faith was not a delusion.

sion to a *mythical* Christ, in the short interval between the death of Tiberius and the accession of Nero. Thus the character of St. Paul, as discoverable from the New Testament, remains a strong argument to show that New Testament Christianity cannot have grown and casually taken shape by the vague process of an uncertain tradition.

And as to the *character itself*—when fairly looked at—irrespective of all questions of criticism or chronology, it is in its own peculiarity an evidence of the Divine origin of our Religion, and very mainly because it is a testimony to Christ. ‘*Not Paul but Jesus,*’\* in one most practical sense, is the lesson which we learn from studying the character of Paul. It is evidently an honest character: and the account which it gives of itself is that its whole strength and force is

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\* See note above (p. 200), on the book which was published with this title. It is not worth while to refer to it further. And the only advantage in recurring to it at all is, that sometimes in digging up the grave of an old attack on the Faith, we may find weapons useful in repelling the new attacks.

drawn from the Divine life in Jesus. Its unequivocal lesson is—not simply this, ‘Follow me, as I follow Christ’\*—but a deeper lesson still, ‘To me *to live* is CHRIST.’†

Such studies as these, whether on the smaller or larger scale—studies, I mean, which are directed to the defence of our Holy Religion—ought, for the good of the Church at large and the safety of the future, to be prosecuted here in Cambridge, reverently, patiently, honestly, with prayer for Divine light, and with grateful thanks for the opportunity of so glorious a service. This appeal is not to those members of the University who are here for a short time and must soon depart, but to the residents. And it is an appeal, very respectfully, but very seriously made. Those who enter on the study of grave and difficult subjects, in parishes and schools, amidst crowded populations, must be content to gather up such fragments as they can, in scanty intervals of broken time. Here, on the other hand, are ample

\* 1 Cor. xi. 1.      † Phil. i. 21.

leisure, store of books, exact scholarship, critical judgment, habits of clear and accurate thought, and the abiding memory of past defenders of the Faith. These are among God's best gifts, graciously bestowed — not for the luxury of mere accomplishments, not that criticism may be its own poor satisfaction ; but that strength may go out from hence to all parts of the nation, and that helpful work may be done on behalf of 'the doctrine and discipline of Christ, as this Church and Realm hath received the same.' Every bond is precious which binds the Universities more closely with our seats of productive industry and restless thought : how much more when the bond is that of Christian charity and faith—the bond which, even in reference to the relief of temporal distress, called forth from St. Paul such words as these :—'The administration of this service not only supplieth the *want* of the saints, but is abundant also by many *thanksgivings* unto God ; whiles by the experiment of this ministration they glorify God for your professed subjection

unto the Gospel of Christ, and for your liberal distribution . . . and by their *prayer* for you. Thanks be unto God for His unspeakable gift !’\*

• 2 Cor. ix. 12.

LECTURE V.  
COURAGE AND PERSEVERANCE.

Diese *Stärke der Seele* gehört unter die wichtigsten Züge in dem Bilde unsers Apostels. . . . So bald Paulus Ueberzeugung von der Wahrheit hat, so ist er stark genug, sein ganzes bisheriges System vor sich ruhig verschwinden zu sehen, seine ungegründeten Ideen von Eifer für Gott aufzugeben, und mit Schnelligkeit (einem wichtigen Charakter grosser Thaten) nun als Christ zu handeln (Gal. i. 15, 16.). . . . Doch die *Dauer*, das *Anhalten* bestimmt eigentlich den wahren Werth der *Geistesstärke*. . . . Wie wenige haben die Stetigkeit es auszuhalten, und, es werde so lang als es wolle, dennoch fortzuarbeiten, bis der Zweck erreicht wird, weil der Zweck gut und gross ist. Aber Paulus hat sie. Weder die Länge der Zeit, noch das oft vergebliche Hoffen der Früchte seiner Unternehmung, machen ihn muthlos. . . . Und dennoch behält der grosse Mann immer jene Lebhaftigkeit, damit wir ihn bisher handeln sahen. Je länger er für die Ehre Jesu arbeitet, desto mehr wächst der Eifer mehr dafür zu thun; je langsamere Schritte er thun kann, desto mehr verdoppelt er seine Kräfte, weiter zu kommen; der Kaltsinn seiner Zuhörer macht ihn nicht muthlos gegen sie, sondern aufmerksamer auf *sich*, sorgfältiger in der Bearbeitung ihrer Herzen, deutlicher im Vortrage der christlichen Lehre, eifriger im Gebet für sie, und fester im Vertrauen auf den, der ihn gesendet hat.

A. H. NIEMEYER.



## V.

### COURAGE AND PERSEVERANCE.

*“ Then Paul answered,—What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus ”—ACTS xxi. 13.*

FOUR Sermons, which I was appointed to preach at the beginning of the present academical year, were an attempt to illustrate four features of the character of the Apostle Paul. This Sermon, preached in the necessary absence of one who, from dignity of station and solid learning, has a far better claim to be listened to with attention,\* is an opportunity which I gladly embrace for

\* The Dean of Exeter, Dr. Ellico't, had been appointed Select Preacher for the Fifth Sunday after Easter; but on being made Bishop of Gloucester and Bristol, he resigned this day in my favour. This Sermon was preached in King's College Chapel, in consequence of the alterations then in progress at St. Mary's.

adding a few more lines to that imperfect picture. And the occasion is none the less welcome, because I am directed to-day to ask your alms for the Hospital which is closely connected with the University.\* I see nothing incongruous in connecting this subject with the personal life of St. Paul, who himself suffered much from sickness—who knew from experience how to sympathise with suffering—whose own health (I am almost persuaded) owed something to the medical skill,† as his comfort owed much to the friendship, and the record of his life owes everything to the pen, ‘of Luke, the beloved physican.’‡

\* This Sunday was chosen for the collection made every year for Addenbrooke’s Hospital, after some University sermon.

† See above, Lecture II. p. 90, and ‘The Companions of St. Paul’: St. Luke. Whatever opinion we may form as to an *earlier* acquaintance of St. Paul and St. Luke, it cannot be doubted that they joined company at the time and place noticed in Acts xvi. 10. And this was just after the sojourn in Galatia alluded to in Gal. iv. 13, where it is expressly said that sickness detained St. Paul. And again, to refer to what occurred many years later, it is after the long imprisonment at Cæsarea, and the fatigue of the voyage, that we find the presence of St. Luke, ‘the physician,’ so affectionately mentioned. Col. iv. 14.

‡ Col. iv. 14.

The subject of the first Sermon was the Apostle's *Tact and Presence of Mind*. This characteristic, no doubt (in great measure, at least), came with him into the world, or was due to his early education. Much of it would have been displayed if he had never become a Christian. So far it was a human tendency, sanctified and controlled afterwards by grace from heaven. Yet this very tact, this presence of mind itself, as we see it in the *converted* Apostle, must partly have sprung from a deeper and purer source than anything merely natural. Thus the transition is easy to the subject of the second Sermon, which related to the *Tenderness and Sympathy* of St. Paul. That characteristic—ranging, as it does, from a very delicate and minute courtesy, through all the shades of considerate forbearance, to the depth and intensity of the most passionate affection—seems to bring us peculiarly near to him; and in discussing it some considerable stress was laid on his *weakness*: nor is his own evident authority wanting for doing this literally. Yet, in speaking

of this Apostle, the word ‘weakness’ is not to be used lightly, or without explanation and limitation. And we soon naturally turn to some of the stronger sides of his character. Our next subject, then, was his *Conscientiousness and Integrity*. Here we are on distinctly moral ground—whether we look with him over the whole breadth of the Divine principle involved in that phrase ‘*good conscience*’—or follow him into the details of human practice which are connected with money, or consider what he says concerning careful regard for the consciences of others—or listen to his solemn warning against trifling with our least convictions about right and wrong. And then, from moral ground, we pass within the spiritual sphere when we come to the subject of the fourth Sermon, which was *Thanksgiving and Prayer*. We noticed how copious in amount, how incessant and how varied, were those two outpourings of his heart; and especially we noticed them in their *combination*—Thanksgiving ever communicating a cheerful elasticity to Prayer, and Prayer ever find-

ing new cause for Thanksgiving. Nowhere is St. Paul a more practical, more encouraging example. Much, of course, still remains to be said on this complicated, yet harmonious, character : and especially it seems as if some darker and stronger shades were required, to make previous impressions complete and correct. I believe nothing would be more to the purpose, and more practically useful, than what may be summed up, in the fifth place, under the head of *Courage and Perseverance*.

I purposely and carefully here add *Perseverance* to *Courage* : for that is a far higher moral quality, and a far more useful quality, than this. It is also more intimately connected with religious experience, more distinctively the fruit of Christian life. Mere courage, even if it be heroic after the human standard, often evaporates under slow *discouragement*. But perseverance *under discouragement* — the steady struggling onward through hours of weakness—the rising upwards still above all doubt and fear—the eye fixed on

the coming light in the midst of darkness and perplexity—the hard work continued notwithstanding opposition, distrust, disappointment, failing health—and all this made harder by the bitter consciousness of sin, and by inward temptations which no one can fully understand but the tempted man himself—this holy tenacity of purpose is what we need, my brethren, in this life of cloud and conflict, as much as anything in the world: and of this holy tenacity the Apostle Paul is an eminent example.

Yet courage (and even courage in its lowest form of mere physical bravery) is not to be left out in our estimate of this Apostle. Where this feature is found, if not in itself of great value and importance, it yet marks the man, and modifies the impression derived from all his other features. And possibly our first superficial notion would be that courage of the fighting kind was one of Paul's natural characteristics. I would not absolutely deny that this may have been. But as to our first acquaintance with Saul of Tarsus,\* there

\* Acts vii. 58.

is this to be said, that it is not necessarily the mark of a brave man to lay a willing hand on the hilt of the persecutor's sword, or to rejoice when the enemy of his party lies dead at his feet. And as to the impression which might be derived from later passages in his life—his behaviour on the stairs of the Temple,\* or during the storm at sea,† or when he desired to rush into the theatre at Ephesus,‡ or when he sang praises in the prison at Philippi§—we must remember that, on the first occasion, he was under the protection of Roman soldiers,|| that on the second a supernatural intimation had at least helped the courage which gave strength and hope to those who were with him in the ship: \*\* so, in the third case, the movement

\* Acts xxi. xxii. † Ib. xxvii. ‡ Ib. xix. 30, 31. § Ib. xvi. 25.

|| This scene is used in the first Lecture as supplying an instance of prompt and timely self-recollection. But the actual danger was past (p. 28, *n.*) ; and the sagacity, zeal, and tender feeling shown here by the Apostle do not necessarily imply physical courage.

\*\* We must not, indeed, forget or depreciate that calm and serene cheerfulness which not only rose above the terror of the tempest, but communicated encouragement to the crew, the soldiers, and the

might be the impulse of a generous nature, which does not count consequences, rather than a proof of habitual physical courage : nor is the fourth instance necessarily a proof of such a habit of mind ; for suffering apprehended in prospect, and suffering actually inflicted, are very diverse in their effects on the mind. It is one thing to be patient and even thankful, when trial is come, another to face it bravely before it comes. And at least we are bound to balance these passages of St. Paul's life with that very cautious and calculating prudence in avoiding danger, of which we have abundant instances on various occasions.\* We cannot confidently say that there was in Paul any *lack* of physical courage. Yet I doubt how far we can claim him for one of those fearless men of heroic mould whom it is our natural propensity to admire. The mode in which he gives a list of his

passengers ; but, in the presence of a distinct supernatural revelation, we are unable to refer all this to a mere natural quality of mind. See Lect. I. p. 12.

\* As for instance, at Iconium (Acts xiv. 6), Lystra (ib. 20), Thessalonica (xvii. 10), and Berœa (ib. 14).



sufferings (to quote no other passage), in the Second Epistle to the Corinthians (certainly no light catalogue), seems to me to imply a considerable shrinking of the flesh from danger and from pain.\* Such a view at least (this you will admit) is very consoling to us in our weak wincing under infinitely smaller trials and conflicts.

However this may be, there is one consistent feature of the Apostle that may fitly be classed under this head, or at least mentioned here as well as anywhere else. I mean a certain (almost passionate) *eagerness* of character, alike conspicuous before and after his conversion. The fiery vehemence with which St. Luke describes him as entering into the work of persecuting the Christians†—confirmed as it is by his own account of what he was at that period‡—the struggling to give vent to the passion of which he was full §—may

\* Nor is his language in the First Epistle—‘*I die daily*’ (xv. 31)—quite in harmony with the idea of an utterly fearless man. See what is said in Lect. II. p. 97, on St. Paul’s liability to fear.

† Acts ix. 1.      ‡ Ib. xxvi. 11.      § Ib. ix. 1. See xxvi. ii.

well be compared with the impetuosity which reveals itself afterwards in sundry passages of his life. We see it at Lystra, in the indignant horror with which he springs out\* to check the poor Heathens who were intending to worship him:† for clearly it is *Paul* who gives the life and animation to the scene. We see it in the hasty reply, long afterwards, to the High Priest, when he was smitten on the mouth.‡ We see it in his *style*—in the impassioned exclamations of the Epistle to the Romans—in the alternating rebukes and intreaties of the Epistle to the Galatians—in the currents of thought and feeling which run into one another, like mountain-streams mingling, in the Second Epistle to the Corinthians. No doubt there was a change between the unconverted and the converted man. We must never lose sight of

\* The true reading is ἐξεπήδησαν.

† Acts xiv. 14.

‡ Acts xxiii. 3. See above, in Lect. I. p. 16. To these instances we must add the Apostle's desire to go into the Ephesian theatre (xix. 30), which, as has been observed, is indicative rather of generous impulse than of deliberate courage.

that inward revelation at Damascus, with its deep humiliation, its utter crushing of pride, and its softening and subduing power—that critical point in the biography of Saul of Tarsus on which the old Hymn-writers, with a true instinct, delight to dwell. Yet, if he woke after the ‘three days’\* a different man, he was still the same man. Much of Saul’s natural impatience (I must correct this word afterwards) was carried onward into the renewed life of Paul. *After* his conversion, as before, he was thoroughly in earnest, he acted out his principles to the full, he threw his whole heart into his cause. He was as ready to die for others *now*, as he was to murder them *before*. He had ever that warm, eager, and enthusiastic zeal which in itself may be somewhat negative in moral worth, but which is infinitely important when good work is to be done in the midst of difficulty and opposition.†

\* De Pressensé exclaims truly (p. 221), ‘Ces trois jours de Damas, ils n’ont que trop manqué à notre christianisme. Nous ne sommes pas forts, parce que nous ne sommes pas assez affaiblis. See above, p. 222.

† In reference to this part of St. Paul’s character, it is worth

And if in general terms we can mark this zeal through all his life, one particular form of it is to be traced both early and late.\* His going to the High Priest, to ask for sanction and authority for prosecution, is a mark of zeal. His pursuing the Christians to various distant places is something more.† *That* is a mark of *missionary enterprise*. We read that he persecuted them in ‘*all synagogues*,’ and that he followed them ‘*to strange cities*.’ What cities these may have been—Cæsarea, Antioch, Alexandria, Petra—we cannot say: but it seems as though the journey to Damascus were only a specimen—described to us, of course, in detail, for the consequences which resulted. It was on a *missionary* journey, so to speak, that the future Apostle was met by his Lord.

while to compare all the passages, where he speaks of warm devotion to the cause in hand, either in the form of precept or as describing his own feelings. In illustration of the glow and ardour implied in the term ζῆλος, see, for the time before his conversion, Phil. iii. 6; and, for the subsequent time, Gal. iv. 18. The use of δαπανᾶω and ἐκδαπανᾶω, in 2 Cor. xii. 15, is a metaphor from the market. See the preceding verse.

\* Acts ix. 1, 2.

† Ib. xxvi. 11.

It reads like an anticipation, though with a strange contrast, of all his future career. That eager impetuosity of character of which I have spoken ever showed itself 'in journeyings often,' in his moving from place to place, in his aiming at populous towns, in his love for the concourse of men.\* Withheld from entering Asia, he tries Bithynia.† Guided by God's hand to Philippi, and suffering‡ and triumphant there, he moves on to Thessalonica, then to Athens, then to Corinth.§ In another journey we find him in Ephesus, || the capital of that 'Asia,' which he had been forbidden to enter before—again in Macedonia—again in Greece: till he could say (and this when only half-way through his course), 'from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel.'\*\* Controlled indeed by a

\* 2 Cor. xi. 26.      † Acts xvi. 7.

‡ We must not forget his elastic recovery after great bodily pain, both here and at Lystra (Acts xiv. 20); but this was rather the union of tenacity and zeal than mere physical courage.

§ Acts xvi. 12, 40; xvii. 1, 15; xviii. 1.      || Ib. xix. 1.

\*\* Rom. xv. 19.

sense of consideration for other Apostles, and not interfering with their labours,\* he is ever advancing onwards to new ground, and yet (let me say) without forgetting the old, and all the while pursuing one object, his letters meantime bearing the impress of incessant mental as well as bodily activity.† Nor have I touched the latter part of

\* For this considerate sense of what was due to others, see Lect. II. and compare Gal. ii. 9, 10. This union of considerateness with eager love of enterprise is a point to be carefully observed.

† The *cheerful activity* of St. Paul is a characteristic on which it is pleasant to dwell. Though he had an interminable prospect of suffering before him, and though (humanly speaking) doubts might very easily arise as to whether he were really engaged in a Divine enterprise, yet, as Niemeyer says, there is no trace in any part of his Life or Letters ‘des Unwillens und der Unzufriedenheit. Er übernahm alle Leiden mit der grössten Willigkeit, um dem hohen Vorbilde seines Herrn so ähnlich als möglich zu werden. Nie schüchtern, nie muthlos, nie schmachkend nach Ruhe, *fängt er ein Werk nach dem andern an*, das er, ohne die Bahn des Leidens zu gehen, nicht ausführen kann.’—P. 327. All this becomes far more remarkable when we notice that there is no trace of fanaticism in St. Paul, no craving for self-imposed troubles and sufferings, no selfwill. Niemeyer adds that, strange as the paradox seems, selfwill can readily incur sufferings which human nature shudders at, but that with selfwill all the elements of true greatness are gone. And elsewhere (p. 299), he speaks very well of *Eigensinn* as opposed to all true strength of character.

his career—Rome, and the Epistles written there, and the Eastern journeys after his liberation, and Spain, and whatever be the meaning of Clement's expression concerning 'the limit of the West.' It was a career, if we take into account the circumstances of the times, quite unexampled.\* A military conqueror at the head of large bodies of troops is not to be mentioned in comparison. Here was a solitary soldier with all the world against him, and with none of that moral support of *numbers* which we have now (thanks be to God) in *our* poor efforts to spread the Gospel.†

\* Still more unexampled, if we take into account the motive. See Stanley's 'Corinthians,' p. 562:—'Self-devotion, at particular moments or for some special national cause, had often been seen before: but a self-devotion involving sacrifices like those here described (2 Cor. xi.), and extending through a period of at least fourteen years, and in behalf of no local or family interest, but *for the interest of mankind at large*, was up to this time, a thing unknown. . . . Paul did all this, and Paul was the first who did it.' Niemeyer says (p. 301), in reference to the same point, that those who think St. Paul was deluded ought yet to give him their highest admiration, especially as such persons are never weary of praising efforts directed to the general well-being of mankind.

† We may add that the prestige of *success* could not be used as an encouragement at the beginning of the effort to Christianise the

A career of such energy and activity is well fitted to lay hold of the sympathies of young Englishmen. Yet here, too, a caution is required. There is much to be combined with this active enterprise, before we have the whole of Paul's

world. As Niemeyer says (p. 309), many years had to pass before the progress of the work could be claimed as an evidence; lapse of time often causes vigorous exertions to languish: we should see far more good done in the world if only momentary efforts were required for the doing of it.

The difficulties which lay in St. Paul's way are so well stated by this writer, that it may be worth while to give the substance of what he says. (1) The first teachers of Christianity were treading a path never trodden by any one before, and their work involved the uprooting of habits of sin and idolatry, and the dissipation of ideas acquired in childhood. (2) There was the moral corruption of the large cities: the Greeks had no taste for moral improvement: the death of Socrates had brought no blessing on Athens. (3) The hero of the Greeks was the man who entertained them with sophistry, and this was exactly contrary to the Gospel: Christ crucified to them was folly; and besides this, the miracles of Jesus were not related by an eye-witness. (4) The difficulty of overcoming the prejudices and opposition of the Jews was enormous: they could only become Christians in company with the Heathen, and with the certainty of their relatives becoming their enemies; and, besides this, they were banded together by the associations of trade, and in them the spirit of persecution was innate and hereditary.—Pp. 302–307.



character in our view. The mere love of adventure makes a poor missionary. To Saul's question, 'Lord, what shall I *do*?'\* the answer was, 'I will show him how much he shall *suffer*.'† The question arises whether natural courage and love of enterprise are really so very essential to a missionary. Let not the timid be deterred. I should

\* Acts xxii. 10.

† Acts ix. 16. '*Qui sait tout souffrir peut tout oser*' is a true saying which occurs in one of Colani's Sermons, p. 120. In these Sermons on the imprisonment at Cæsarea he has pointed out very forcibly how the Apostle's cheerful confidence never wavered, in spite of present hindrances and sufferings, how his hopefulness overlooked all difficulties in the state of society, how he felt the West opening out before him, and expected still to reach both Italy and Spain (pp. 112-114). All this was the effect of his strong convictions ('Il sait de science certaine qu'il possède la vérité : son assurance fait sa force.'—P. 103.)

To turn from one side of French theology to another, from a Protestant of the 'free' school to a Roman Catholic historian of St. Paul, I may quote part of what M. Vidal ('Saint Paul, sa Vie et ses Œuvres, 1863) says of the Apostle's world-embracing zeal :—  
'La réunion de toutes les vertus chrétiennes forma cette grandeur de caractère qui ne fléchit jamais devant aucun obstacle, ne recula devant aucune persécution, et compta pour rien les souffrances et la mort (ii. p. 397). Il embrassait l'univers tout entier dans son désir de l'amener à Jésus Christ (p. 402). S'il avait pu offrir en sacrifice à Dieu tout l'univers, il l'aurait offert ; dans ce dessein il

expect more from a man prepared to suffer than from a man eager to act. Yet I would not here dwell too much on this. Everything in its right place and time. God grant that this University may send forth many missionaries—strong in God's power if they are naturally fearful, sensible of their own weakness if they are naturally brave,

parcourait les mers, il voyageait à travers l'Europe et l'Asie, l'Orient et l'Occident, et revenait de nouveau de l'Occident en Orient, afin d'offrir à Dieu les Juifs, les Grecs, les Barbares (p. 403). Il aurait voulu, comme le prophète qui se coucha sur le corps de l'enfant de la Sunamite afin de lui rendre la vie, se coucher sur l'humanité et lui inspirer la vie spirituelle : puis, se relevant, il aurait dit à Jésus Christ : Voilà votre monde chrétien, comme le prophète avait dit à la mère : Voilà votre fils vivant' (p. 421). The remarks which follow, concerning the *discretion* which controlled this zeal, remind us of what enhances the value of the zeal a hundredfold : 'Le zèle ardent de sa nature a besoin d'être contenu par la prudence ; s'il n'est pas mesuré ni renfermé dans des bornes convenables, il n'échauffe pas, il brûle ; il n'édifie pas, il détruit (p. 422). Or, d'après S. Augustin, la prudence est la science des choses bonnes ou mauvaises et indifférentes. La discrétion met l'ordre dans toute vertu, l'ordre lui attribue le mode et la beauté et même la perpétuité (p. 423). Maître de lui-même, S. Paul modérait son zèle ; la mutation des choses diverses ne l'entraînait pas dans sa changeante mobilité ; les travaux les plus accablants ne l'écrasaient pas. Il les dominait par la volonté immuable. *L'homme patient l'emporte sur l'homme fort*' (p. 424.)

tender with the sympathy of Christ, and bearing with them the character—and not only the character, but the doctrine—of St. Paul!

Let us pass now from the consideration of physical courage to that of *moral courage*. Here is zeal in its highest form. Here, too, the ground is clear for contemplating our Apostle without any misgivings as to whether he is really an example. Here, too, is a peculiarly good opportunity for observing the harmonious blending of the different parts of his character. Thus, true moral courage has a very close connection both with *tact* and with *tenderness*. At least we hardly give so good a name to that boldness which treads roughly and unscrupulously, without regard either to the circumstances of the occasion or to the feelings of other men. Then, as to *honesty and integrity*, a conscientious sense of duty is the very basis of moral courage: while at the same time (in a Christian) this quality is not the fruit of mere inherent strength, but connects itself with that Divine help which at every turn suggests *thanks-*

*giving and prayer.* The Apostle's own words near the end of the Epistle to the Ephesians might be an inscription written for a motto on this part of our subject. '*Pray for me always, that I may speak boldly, as I ought to speak.*'\*

And so the Apostle did speak at all times of his life, not only judiciously, tenderly, honestly, prayerfully, but also boldly. We trace this moral courage in St. Paul from the hour of his conversion. Without a moment's delay he declares his change of faith at Damascus—braves all consequences†—faces the scorn and contempt of those with whom he had co-operated—immediately (as he says) in this very city 'not disobedient to the heavenly vision,'‡ but straightway preaching Christ in the synagogues, that He is the Son of God, increasing in strength, confounding the Jews

\* Eph. vi. 18-20.

† We are perhaps hardly enough in the habit of considering how much moral courage was implied in the course taken by St. Paul immediately after his conversion. The miraculous nature of that event does not diminish the lesson of his example to us: and if it be said that this feature of his character was due to grace, this reminds us where we are to look for the same strength.

‡ Acts xxvi. 19.

that dwelt there, proving that this is very Christ :\* and not only so, but declaring to them that they must ‘repent and turn to God and do works meet for repentance,’† thus telling them that they were all in error in the very essentials of religion. So, on being driven from Damascus, we see him again at Jerusalem, proclaiming himself a Christian and ‘speaking boldly in the name of the Lord Jesus,’‡ openly ‘disputing’ with his old ‘Hellenistic’ § associates—even arguing with the Almighty in his vision, when he was told to depart. They *must* hear me (he thought), for ‘they know that I imprisoned and beat in every synagogue them that believed.’|| And so on in other scenes, through long years, we find him consistent and firm in resistance to the Jews—at Antioch in Pisidia, at Thessalonica, at Corinth, finally in Rome.\*\* As to his moral

\* Acts ix. 20, 22, 27. The vigour and even vehemence of all these expressions should be noticed, as bearing the impress of the man. And we have the combined evidence of Luke and Barnabas, as well as of St. Paul himself. See especially Acts ix. 27.

† Acts xxvi. 20.

‡ Ib. ix. 26.

§ Ib. 29.

|| Ib. xxii. 19, 20.

\*\* Ib. xiii. 50; xvii. 5, 13; xviii. 6; xxviii. 25.

courage in encountering the Gentiles, and facing the criticism of highly educated and philosophical but irreligious minds, we have only to think of the spirit and power with which he spoke when he was at Athens—‘at Athens *alone*,’\* as he says in a letter written soon afterwards. It is a phrase very full of deep meaning. Nor need I do more than point to the occasions when he stood alone before persons of high rank, whether Sergius Paulus or Felix, or Festus and Agrippa—occasions which enable us to picture to ourselves how he stood and spoke in Nero’s presence, whether in his first imprisonment as referred to in the Epistle to the Philippians, or the second, where the final Epistle to Timothy shows him to us in all the sad sorrow (in one sense) of a disappointed man,† but still

\* 1 Thess. iii. 1.

† Dean Stanley speaks rather strongly of the victorious tone of the Pastoral Epistles ‘Their general tone is one of calm repose. . . . He stands almost alone under the shadow of impending death; but it is the last effort of a defeated and desperate cause: the victory is already gained . . . With the assured conviction that the object of his life was fully accomplished, he might well utter the words (2 Tim. iv. 7) on which seventeen centuries have now set their indis-

true to Christ in all the unflinching courage of a solitary\* martyr.

But moral courage is never so noble, never so difficult, as when a man is called to resist, not his natural and inevitable opponents, but his own friends and his own feelings. And in cases of this kind the courage is the greater, as the tenderness of heart is deeper and more sensitive. We see what it cost St. Paul to discharge such duties, when we read the Epistles to the Corinthians and the Galatians.† And especially is this sort of trial

putable seal.'—'Apost. Age,' pp. 169, 170. This is no doubt true. See below on this point. But still it seems to me that there is in these last Epistles an undertone of sadness, and almost disappointment. And may we not say that there would have been something imperfect in the record of St. Paul, if we had only the sanguine, active impression of the other Epistles, and no trace of those frustrated hopes which have been the experience of all God's true servants, whether Prophets and Apostles, or only workers in the common course of human history?

\* We may compare here the feeling expressed by *μόνοι*, in 1 Thess. iii. 1, and that expressed by *πάντες με ἑγκατέλιπον*, in 2 Tim. iv. 16. See also Phil. ii. 20. How emphatic is the *μονώτατος*, which the LXX. version has in the history of Elijah, 3 Kings xix. 14!

† See 1 Cor. iv. 10-15; Gal. iv. 11, 12, 16-20; 2 Cor. ii. 1-4, vii. 8, xi. 11.

concentrated and made most painful when it becomes necessary to oppose individual friends, to whom we are deeply attached, and possibly are under great obligations. As to a mere fearless statement of truth against public opposition, a good resistance may brace even a weak man into some momentary strength. It is very different when our deeper feelings are affected. Two encounters of *that* kind can be quoted from St. Paul's biography, both of which must have been painful to his considerate and sympathetic nature, and both (though in one of them he was possibly more or less in error) were proofs of his strength of principle.

This courage in opposing friends for conscience' sake, at the risk of losing their favourable opinion, or incurring their ridicule, or possibly even endangering the friendship itself, is peculiarly hard for young men. And sometimes, no doubt, young men do make mistakes in a conscientious resistance, and oppose and stand aloof when it might be better to yield. Yet, on the whole, the temp-



tation to yield is far greater and more frequent. We are speaking here, not of perversity and self-will, to which there is temptation enough, but of a firm moral attitude, when all the natural temptation is the other way. Let it at least be known on whose side you are in this mixed scene of good and evil. If there is any doubt about this, something is wrong. But did you never feel the temptation hard to resist in the presence of an older man, who does not quite take the Christian standard?—or with a friend of early days, with whom you know you ought to disagree on a point of conduct? Nor are these temptations by any means confined to our younger days. There are many men everywhere, and those not by any means the worst—I suppose there may be some in this University—who would rather hear that they had been called men of good taste and good sense, than that they had been described as having the humility and the simplicity of devout and stedfast Christians.

The occasions of St. Paul's resistance to his

friends are, of course, that on which he opposed Barnabas in the matter of Mark, and that on which he opposed Peter on a question of religious truth and consistency. As to the former, the refusal to take Mark on a second missionary journey after he had proved unfaithful on the first, there may have been (as was just now observed) error in Paul as well as Barnabas ; yet, at least, the occasion showed what the Apostle thought of the danger of a half-hearted allegiance to the Gospel. And I think it must have done violence to the feelings of a generous man, thus to oppose one to whose friendship at a critical time he had owed so much ; for you will remember how when Paul first came to Jerusalem as a Christian, and the ‘disciples were afraid of him,’\* — Barnabas (possibly a friend of early days) had taken him by the hand, brought him to the Apostles, and told them ‘how he had seen the Lord, and preached boldly at Damascus.’ As to the resistance to Peter at Antioch, here a question of vital doctrine

\* Acts ix. 26, 27.

was involved ; and this brings us to a topic which must be dealt with separately.

In the first of these sermons it was shown that the spirit of compromise, or at least of concession, is evident enough, both in the writings and actions of the Apostle Paul.\* But within what limits is this true? The sphere, within which this principle of what may be called *religious expediency* operates, is restricted to subjects in themselves indifferent. On great vital questions, or on minor points if accidentally they *involved* vital questions, St. Paul never compromised. And it is precisely because he is so inflexible that we find him so yielding. A man who is calmly firm on the main point can afford to negotiate on a minor point. No doubt *we* often feel a difficulty in drawing the line between greater questions and smaller questions, and in deciding when to resist and when to yield. And this is one of our trials. St. Paul had special illumination to direct him. But at

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\* See Lect. I. pp. 18, 22, 33-35, 39, 49 ; also Lect. III. pp. 176-178.

least this makes it very incumbent on us to observe *his* conduct and principles. Never, with all his large and liberal forbearance, is there any hesitation or uncertainty in regard to *great doctrines*. I find no symptom in any of St. Paul's speeches or letters of any such notion as that it is no matter what a man believes, so long as he is sincere—no trace anywhere (to use a phrase which is not uncommon now) of separating a man's religion from his theology. For instance, as to whether a man can be justified before God by mixing up anything of his own with what Christ has done for him, here is no compromise. Paul will do anything to conciliate the prejudices of Judaism, will even make himself a Nazarite for the time. But still, 'Whosoever of you seeks to be justified by the law, is fallen from grace : '\* 'If any man preach another gospel, let him be accursed.'† He

\* Gal. v. 4.

† Ib. i. 8, 9. At the Council of Jerusalem, St. Paul's firm and uncompromising though perfectly calm and moderate attitude (and this union marks the contrast to his previous violence and bigotry) helped to secure a victory over the most threatening danger. De

is firm, too, on an indifferent point, if accidentally it becomes the turning-place of a serious question. He who circumcised Timothy will not allow Titus to be circumcised. Whosoever they were that opposed, this made 'no matter' to him: he 'gave place by subjection, no not for an hour.\* So again in a question of *morals*, as to whether a man can have any hope of peace with God while he trifles with conscience, here again is no compromise. 'Whatsoever is not of faith is sin:† † 'The firm foundation of God standeth for ever,‡

Pressensé points out this very forcibly (p. 321). There was reason to fear that the cause was lost at Jerusalem beforehand. Paul was far better known there as a persecutor than as a Christian. He was surrounded by prejudices, with which his accusers had many sympathies. 'Malgré tous ces désavantages, fort de la bonté de sa cause, Paul la soutient avec autant de fermeté que de modération . . . Il ne s'est pas découragé un jour, il n'a jamais faibli. . . . Il a fait triompher ses principes sur toute la ligne.'

\* Gal. ii. 5, 6.

† Rom. xiv. 23.

‡ 'Ὁ μέντοι στερεὸς θεμέλιος τοῦ Θεοῦ ἔστηκε. Habitual metaphors in a man's language are often indications of character. Thus the architectural metaphors of this Apostle (and they are very frequent) themselves give the impression of steadiness and strength. On another class of his metaphors, expressive of vigour and progress, see below, p. 208.

having this inscription, Let every one that names the name of Christ depart from iniquity.\* In manner and in feeling he is the most friendly, the most modest, the most courteous of men. Behold him here standing before Felix. He longs to persuade him to become a Christian. By gently persuading him — by adapting the Gospel — by lowering it a little — might he not also gain his liberty, with new opportunities of spreading the truth? But no. ‘He reasons of righteousness, temperance, and judgment to come.’† And what he practises himself, he commands others to practise on suitable occasions. Though he advises the slave joyfully to accept his hard condition, and to serve God in the place where Christianity found him, still his language is to all, ‘*Become not the slaves of men.*’‡ And though the minister of Christ must be gentle, forbearing, and considerate, yet Titus is to be firm and peremptory in controlling the turbulent. ‘*Let no man despise thee*’§ is his abrupt admonition to the Cretan bishop:—

\* 2 Tim. ii. 19. † Acts xxiv. 25. ‡ 1 Cor. vii. 23. § Tit. ii. 15.

an admonition, doubtless, not to *deserve* contempt : but such injunctions, my brethren, also imply the absolute necessity of holding our ground firmly, if we intend to be true to the cause of God and of Christ.

Thus far we have been engaged in considering passages of St. Paul's life and writings, which may be properly classed under the head of courage. We have still to look at that deeper part of our subject, which I have described as *perseverance in spite of discouragement*. It is easy to be brave when we have *success*,\* or when we are *sanguine*. But when disappointment comes—when we have laboured honestly and failed—when dangers and difficulties are in prospect—when the sad forebodings which are upon us press all the more heavily because we cannot precisely tell what form the apprehended evil will assume—when our distress of mind is painfully mixed up with the sympathy of friends—when fatigue is inevitable—when *health*, too, is weak—(and on this to-day† let me

\* See note above, p. 267.

† See p. 254, n.

lay the greater stress)—still under such circumstances to keep the heart steady and strong—still to go on in patient endurance—this tenacity of purpose is a more essential characteristic of the Christian life than all the courage, whether physical or moral, of which we have been speaking. St. Paul would hardly be the large example for which we claim him, unless he furnished us here also with a pattern of suffering and of triumph.

The passage read for the text is taken from that particular part of his life where this feature comes most distinctly into view. The narrative which ranges from the nineteenth chapter of the Acts to the twenty-first, taken in conjunction with what may be called the second group of his Epistles,\*

\* Under this term I include the two Epistles to the Corinthians and the Epistle to the Romans. I am persuaded also that the Galatians (though in this case the same circumstantial evidence cannot be adduced) belongs to the same time: and I think even an argument for this might be drawn from similarity of tone and traces of discouraged feeling. Notice, for instance, the pathetic reference to his past state of health. Gal. iv. 13-15; vi. 17.



bears a strong impress of personal experience of this kind which cannot be mistaken. Leaving *Ephesus* after a fearful struggle (to which he pointedly alludes in the first letter to the Corinthians),\* anxious for the moral state of the Church of Corinth, depressed in mind at Troas because he heard no news of that Church, and met not 'Titus his brother,' and in *Macedonia* (though he did meet him there, and there wrote the second letter to the Corinthians with an encouraged heart) *still* burdened with the thought of the progress of the Judaising party (as we see from the letter to the Galatians),† and laboriously occupied with the business of the collection, which had far more reference (from his point of

\* Whether the struggle mentioned in 1 Cor. xv. 32 is identical with the scene described in Acts xix., need not be discussed here. It can hardly be the same distress as that which is alluded to in 2 Cor. i. 8-10; and *that* passage conveys the impression rather of protracted sickness and suffering. If this impression is correct, the force of what he said above is much enhanced.

† This date for the Epistle to the Galatians (p. 284, *n.*) is taken for granted. For the arguments in favour of the opinion, see 'Life and Epistles,' ii. p. 164, *n.*

view) to the healing of the divisions of the two sections of the Church than any mere relief of temporal distress in Judæa, we have here (as it were) the foreground and preface of that state of mind which is perceived very clearly in the Epistle written at *Corinth* to the Romans. We know how a man's inner life reveals itself in his correspondence ; and if anxiety did weigh heavily on the Apostle at this time, we should expect to find some proof of it in this letter : and accordingly we do find it. He is on the eve of sailing 'into Syria.\* And how does he speak of the prospect ? 'Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judæa, and that my service which I have for Jerusalem may be accepted of the saints.' He does hope (through their prayers) that he *may* be delivered, and that after some good success in securing the unity he longed to

\* Rom. xv. 30, 31.

establish, he may at length fulfil the desire of his heart—may come to them ‘with joy by the will of God,’ and ‘with them’ be ‘refreshed.’ Yet still he is evidently distressed by fear; and a prompt practical commentary on this state of misgiving and apprehension soon followed the sending of the letter; for a plot against his life forced him to abandon his plan of a direct voyage to Syria, and to travel round by Macedonia and Troas. In the narrative of what occurred at *Troas* there is no notice of any forebodings of evil expressed either by Paul himself or by others to him. And yet a shade of melancholy always seems to me to rest on that scene in the upper room, when the *indefatigable*\* teacher pursued his discourse all through the night, and where

\* Ewald has expressed in a few words the feeling which this passage communicates of an unwearied tenacious habit of work. (‘Geschichte des Volks Israël,’ vi. p. 487.) There is no man’s life which is a more constant and unanswerable rebuke of the *sin of idleness*, than the life of St. Paul. Wherever we see him (as Niemeyer says, p. 215), ‘Paulus ist überall der geschäftig arbeitende Mann.’ See above, p. 266, *n*.

death so suddenly appeared and disappeared amongst them. It may be that St. Luke, who must have shared St. Paul's feeling, has incidentally introduced into the narrative a slight undertone of sadness, without saying a word of any special intimations of evil; or it may be that an impression is produced by the Apostle's desire for *solitude*,\* immediately on leaving this crowded meeting, and before joining the ship which was going round to Assos; or it may be that it is merely a shadow cast backwards from what we know to have been felt and said at *Miletus*. To that place the voyage now continues, along that beautiful coast and among those famous islands, in the early spring, while the advancing season was

\* I believe I have been thought fanciful ('Life and Epistles,' ii. p. 259) in making so much of the incidental statement in Acts xx. 13; and some are of opinion that Paul chose this route in order that he might visit some friends on the way; but I am confirmed by the penetrating sagacity of Ewald, who says (p. 487) that 'Paulus sehnte sich so sehr nach Einsamkeit,' that he took this road, while the others went round the cape in the ship. For the bearing of this on St. Paul, considered as an example of private devotion, see *Lect.* IV. p. 231.

clothing with a fresher green every low shore and every broken headland. The days of unleavened bread were past, and Pentecost was approaching, just as now it is with ourselves.\* Nowhere, in all the books that ever were written, can we find anything more affecting than the interview of St. Paul with the Ephesian elders :† and much of the impression is caused by the foreboding state of mind which comes here very clearly to light. He reminds them of the past—of the doctrines he had taught them—of his warnings ‘by the space of three years’ ‡—of the example he had given them—of ‘the words of the Lord Jesus.’§ But

\* This sermon was preached on the Sunday before Ascension Day.

† See Lect. II. p. 71.

‡ Acts xx. 31, 35.

§ There is in these concluding words a world of evidence for the authenticity of the speech,—whether we consider the unmistakeable harmony of the saying with all that we read of our Saviour in the Gospels—or the consistency of St. Paul with himself in thus concluding with a reference to his dear Lord and Master, and then immediately kneeling down to pray—or the impossibility that either forgery or tradition could have fitted such a quotation into such a scene.

the future is still principally in his thoughts. His first care is, of course, for the purity of the Gospel and for the Church which Christ had ‘purchased with His own blood :’—‘I know that after my departing shall grievous wolves enter in, not sparing the flock.’\* But he was not insensible to the evils which impended over himself. We can *feel*, as we read, the burden which pressed down his spirit. ‘Now, behold, I go bound in the Spirit to Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city,† saying that bonds and afflictions abide me.’‡ The cloud has not dispersed since he departed from Corinth : it seems rather to have grown heavier and blacker. *Then* he hoped, as he wrote to the Romans,§ that he

\* Acts xx. 28, 29.

† In TIOAS, therefore, as well as elsewhere. See above, p. 285.

‡ Acts xx. 22, 23.

§ Ewald notices how, in writing to the Romans, Paul hopefully viewed that letter as a forerunner of a journey to Rome and to Spain, but how gradually his mind was concentrated with sad forebodings on Jerusalem (p. 486), and how, as he approached that city nearer and nearer, and gave his thoughts more and more to

should be delivered, by help of their prayers, from those in Judæa that ‘did not believe.’ *Now*, he looks upon it as certain that bonds and afflictions must overtake him there. These things, indeed, do not shake his determination (though his *heart* is almost broken); they do not make him waver for a moment, or hesitate as to the course to be followed: and this is the point before us. This despondency is the shade which brings out his calm and noble resolve into brighter and firmer relief. ‘*None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.*’ He does not, indeed, desire suffering and danger—nay, he really dreads these things—but he does not hesitate to face them: he perseveres in spite of discouragement, proceeds to the ship in the

what might happen there, the ‘schlimme Ahnung’ became stronger (p. 488). With this compare what Paley wrote long ago in the ‘*Horæ Paulinæ*’ (Rom. No. v.)

\* Acts xx. 24.

midst of tears, and sails for Syria.\* There, on landing at *Tyre*, the first sound that meets his ear is an echo of the thoughts which had been working in his mind. The disciples there ‘said to him, through the Spirit, that he should not go to

\* More than once in these Lectures reference has been made to the close resemblances between the Epistles of St. Paul and this one speech in the Acts which the Apostle addressed to a Christian audience. And this seems the best place to refer to an excellent Essay by Tholuck, ‘Die Reden des Apostels Paulus in der Apostel-Geschichte mit seinen Briefen verglichen,’ in the ‘Theol. Stud. u. Kritik.’ for 1839. He begins by observing that the characteristics of St. Paul are so strongly marked in the Epistles, that we easily recognize the same man elsewhere. If it be said that the more marked the characteristics, the easier they are to forge (as even a bad painter can produce a good resemblance of Napoleon), he replies that the Apocryphal writings do not aim at this kind of artistic imitation. Paley makes a similar remark concerning the Evangelists, and it is not out of place to quote it here. ‘I do not deny that a dramatic writer is able to sustain propriety and distinction of character, through a great variety of separate incidents and situations. But the Evangelists were not dramatic writers; nor will it, I believe, be suspected that they *studied* uniformity of character, or even thought of any such thing, in the person who was the subject of their histories.’ ‘Evidences.’ Pt. ii. ch. iv.

The characteristics which Tholuck marks in the Epistles are *Energie und Feuer, Besonnenheit und Klugheit, Innigkeit und Wärme*; and all these he correctly traces in the speech before us.



Jerusalem.\* From Tyre we follow him to *Cæsarea* : and here the whole subject culminates in our text. In that city—now within a short journey from Jerusalem—St. Paul would not be likely to forget, for any long interval, his approaching calamities. If he did forget, he was soon reminded of them, when Agabus came down from Jerusalem, and (with the dramatic gestures of a prophet of the Old Testament) ‘bound his own hands and feet with Paul’s girdle, and said : Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the

In Paul’s reference to his conscientiousness (18–21) he recognizes the same voice which we hear in 1 Thess. ii. 10, and 2 Cor. vi. 3, 4. His allusions to his own example are compared with 1 Cor. xi. 1, and Phil. iii. 15. The tears expressive of suffering have already been referred to in these Lectures, p. 73. The charge to the elders (28) to take heed, first to themselves, and then to the flock, is compared with 1 Tim. iv. 16. The purchase of the Church by for Christ Himself is urged in v. 28, as in Tit. ii. 14. Ver. 32 is like the end of one of the Epistles, *e.g.* Rom. xvi. 25. Ewald’s dictum, given many years afterwards, is true (p. 488), that to doubt the authenticity of this speech is ‘die Thorheit selbst.’

\* Acts xxi. 4.

Gentiles.’\* It is not too much to say that this prophecy of Agabus (like the others which preceded it), while it practically at the time tested St. Paul’s principle, was intended to bring out into view, for our benefit, that characteristic of the Apostle on which our attention is engaged—viz. the power of steadily persisting in the midst of circumstances the most likely to make him waver. ‘When we heard these things, both *we*,’ says St. Luke, ‘and *they of that place* besought him not to go. *Then Paul answered, What mean ye to weep and to break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus.*’† ‘And when he would not be persuaded, we ceased, saying, The will of the Lord be done.’‡ So he went, calmly and without faltering, but with a heavy heart, to Jerusalem.

\* Acts xxi. 11.

† This phrase ‘*The Lord Jesus*,’ so expressive of loyalty and affection, and found both here and in Acts xx. 24, 35, is used with similar feeling in Rom. x. 19; 1 Cor. x. 5, xi. 23; Gal. v. 17; 2 Cor. i. 14, iv. 10.

‡ Acts xxi. 12—14.

The bursting of the storm, and the circumstances which followed, are no part of our present subject. All that remains is to illustrate what has been at some length adduced from one period of St. Paul's life by a very brief notice of instances of the same kind from three other periods.

Though, as I have said, this is the *main* passage of the life, where this feature of character is most fully displayed, it is by no means the only one where this same quality of steady perseverance under difficulties is discovered. We might glance backwards (and with the same results) at the period of the first group of Epistles, when—after his solitary time of trial at Athens\*—he was in weakness and in fear and much trembling † at Corinth, and when—reinforced by the arrival of Silas and Timotheus, and still more by a commu-

\* 1 Thess. iii. 1. See pp. 99, 274.

† 1 Cor. ii. 3. See p. 97, *n*. There it was noticed that the phrase, if understood to denote the sense of anxious responsibility, implies the opposite of self-confidence. Here it may be added that, on the same view, it implies a steady intention to continue in the discharge of duty.

nication from Heaven—he wrote twice to Thessalonica.\* But time now urges me rapidly forward ; and space must be found at the end for a few words suggested by the place where I am preaching,† and also for the charitable work which is to plead for your sympathy and help.‡ Let me, then, simply notice how expressions in the Epistles to the Thessalonians are in harmony with what has been said ; as when Paul speaks of his ‘boldness’ (he would hardly have said this, if boldness had always been easy, and a matter of course) ; or when he dwells on afflictions, both theirs and his own ; or when he asks for their prayers in his present conflict ; or when he urges them, as he does very emphatically, to be strenuous and patient and steadfast.§ All this shows very clearly that his experience at this time was that of divinely-supported courage triumphing over fear.||

\* xviii. 5, 9, 10 ; 1 Thess. iii. 6, 7.

† This Sermon was preached in King’s College Chapel. See above, p. 253.

‡ See p. 254, *n*, and p. 312, *n*.

§ 1 Thess. ii. 2, 14 ; iii. 2, 3, 13 ; v. 14.

|| 2 Thess. i. 4 ; ii. 15, 17 ; iii. 2, 3.

To proceed, therefore. As, in glancing backwards, from the period on which we have principally dwelt, we see proofs of this trait of the Apostle's character—this triumph of hope over despondency—so we find the same in glancing onward to the periods corresponding with what may be called the third group\* and the last group of the Epistles of St. Paul. Passing by all that happened at Jerusalem, Cæsarea, and on the voyage, and coming to the verge of his arrival at Rome, when he is almost in sight of the city he had longed to see, but arriving in a guise very different from what he expected, † and under circumstances enough to break even a stout heart, what do we learn concerning his state of mind? The Apostolic prisoner was joined by Christian brethren, ‡ who had come to meet him ‘as far as

\* Colossians, Ephesians, Philemon, and Philippians, written after the arrival in Rome.

† Compare Ewald (p. 513), who particularly notices also the prompt beginning of work immediately after the arrival at Rome. See below, p. 299, and above, p. 287, *n*.

‡ See Lect. IV. p. 288.

Appii Forum and The Three Taverns :\* whom when Paul saw, he thanked God, and *took courage*.† Is there not evident proof here of that sinking of spirit and that elastic recovery, which together make up the feature I am attempting to delineate? One would suppose, on a superficial view of this Apostle, that he (of all men) had no need 'to take courage.' He is represented in ancient pictures as bearing a sword: and we all feel that the emblem is most appropriate, not only as a memorial of his martyrdom, but also as a description of his character.‡ We all find it natural

\* There is in Josephus a curious parallel to this incident, which I do not see noticed by the commentators, and which is worth mentioning, though it has no direct connection with the subject of these Lectures. When the pretender Herod went to Rome, and had landed at Puteoli, the Jews of Rome, hearing of his arrival, went out along the Appian way to meet him. Joseph. 'Antiq.' xvii. 12, 1.

† Acts xxviii. 15.

‡ When St. Paul is represented in art as a single figure, sometimes he rests on a sword, sometimes he holds a sword, sometimes two swords; and there are cases where he appears with a sword and a book. As to the meaning of the sword, it is partly the Apostle's attribute in reference to his martyrdom, partly an emblem of his

to think of him as one whose head was covered with 'the helmet of salvation,' and his loins 'girt about with truth,'\* and having on 'the breast-plate of righteousness,' and his feet 'shod with the preparation of the Gospel of Peace'—as one who slept in his armour, with his hand ever grasping 'the sword of the Spirit, which is the word of God.' And these *are* the words, the strong and exulting words, which he himself employs, in one of the Epistles written in this very imprisonment. Nowhere have we a better proof of his strong tenacity than in this third group of Epistles—combining them, as of course we must, with what are read at the end of the Acts, of his prompt beginning of his work 'after three days,' and of his patient continuance of it 'with all confidence' for 'two whole years.'† 'I desire that ye faint not at my tribulations,'‡ he says in

character and career, and partly suggested, perhaps, by Eph. vi. 17. Where there are two swords, one is the attribute, the other the emblem.

\* Eph. vi. 14-17.

† Acts xxviii. 17, 30, 31.

‡ Eph. iii. 13.

Ephesians, which has already been quoted. And mark the cheerful tone in which he writes to Philemon, and the strong, confident, even sanguine strain which runs through the Epistle to the Colossians. He writes among soldiers; and there is a certain military language which we can follow through these writings.\* The very circumstances of his present suffering and restraint are made the ground of upholding and encouraging others. Especially we should mark the language used to the Philippians: ‘I would ye should understand, brethren, that the things which have happened unto me have fallen out rather unto the furtherance of the Gospel, so that my bonds in Christ are manifest in all the Palace, and many of the brethren, waxing confident by my bonds, are much more bold to speak the word without fear.’† And again, when he charges them so to live that he may ‘rejoice in the day of Christ, that he has not

\* In Philem. i., he calls Archippus his *συστρατιώτης*. See *τάξις* in Col. ii. 5, and *θριαμβεύω* in Col. ii. 15, and connect these phrases with the sights and sounds among which he was living at Rome.

† Phil. i. 12-14.



run in vain, neither laboured in vain,' he adds, 'Yea: and if I be now at this moment on the point of being offered upon the sacrifice and service of your faith, I joy and rejoice with you all.'\* Who does not recognise here the same man, ever consistent with himself, ever suffering, but ever, by divine grace and providential help, rising above his sufferings, who spoke six years before to the elders at Miletus?†

And who does not recognise the same voice again—the same genuine voice of the martyr-Apostle—if we look forward some six years more to the last group of letters? 'I am now ready to be offered,' he says in his latest Epistle, 'and the time of my departure is at hand. I have fought

\* Phil. ii. 16, 17. Observe also, in this Epistle, such phrases as the following: *παρρησία* (i. 20), *προκοπή* (25), *πολιτεύεσθε* (27), *ἀγῶνα* (30), *ἵνα καὶ γὼ εὐψυχῶ* (ii. 19), *συστρατιώτης* (25), *παρὰ βουλευσάμηνος τῇ ψυχῇ* (30), *στήκετε* (iv. 1), *φρουρήσει* (7), and *πάντα ἰσχύω ἐν τῷ ἐνδυναμῶντί με* (13) in conjunction with *θλίψις* in the next verse. All this imagery is in close harmony with the general tone of the Epistle, and indicates divinely-supported vigour rising triumphantly above natural sinking of heart.

† See Tholuck, p. 317.

the good fight, I have finished my course, I have kept the faith : Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.\* Still the same patient endurance (for, after all, *patience* ought to be substituted for *impatience*† in our full estimate of this man—still the very same favourite metaphor of the ‘race’ or the ‘course,’ which he used in speaking at Miletus and in writing to the Philippians.‡ Still, too, the same injunctions to

\* 2 Tim. iv. 6–8.

† See above, p. 263. In a character which is naturally eager, patient endurance is one of the highest virtues. Niemeyer puts this very forcibly, in reference to St. Paul.

‡ I have already, in the course of this Lecture, referred to St. Paul’s *architectural* and *military* metaphors as indicative of his strength and steadiness of purpose (pp. 281, 300). Here we are in contact with a third class of metaphors, indicative of activity and progress. There is a striking sermon on this text (2 Tim. iv. 6–8), by an eminent man (Ἱερονίκης, or ‘The Fight, Victory, and Triumph of St. Paul,’ preached in 1660 on occasion of the death of Bishop Montagu). The preacher, Dr. Barwick, Dean of St. Paul’s, notices (p. 5), that all the principal words in the passage ‘must be understood as terms altogether *agonistical*,’ and says truly of the Apostle (p. 7), ‘What he *did* is but briefly (and yet not entirely) recorded by St. Luke in the Acts of the Apostles, though it takes up

Timothy, both in this letter and the other, as also to Titus, to be steadfast and to ‘war a good warfare.’\* Still the same brave spirit at the last ; but brave in the midst of discouraging circumstances, and after longer experience of sorrow and struggle and of bitter, most bitter disappointment. His conviction of God’s mercy and power grows stronger as he knows more of man’s perversity and weakness. He is again and for the last time a prisoner : ‘but,’ he adds, (and what a world of faith is in the sentence!) ‘*the word of God is not bound.*’† ‘At my first answer no man stood with me, but all men forsook me. Notwithstanding the Lord stood with me, and strengthened me ; that by me the preaching might be fully known : and the Lord shall deliver me from every evil work, and will preserve me unto His heavenly

that whole history for the most part ; and what he *suffered* can hardly be expressed by his own pen (2 Cor. xi.), though what is there expressed will make another man shrink at the very reading of it.’

\* 1 Tim. i. 18.

† 2 Tim. ii. 9.

kingdom: to Whom be glory for ever and ever! Amen.\*

On the whole, our survey of this one aspect of the Apostle's mind and conduct leads us to the conclusion (whatever we may say of his physical courage, or even of his moral courage, as given to him by nature) that the main impression is not of any mere natural power, but of a glorious result of divine grace strengthening natural weakness, whether by direct communications or by providential means. The secret of this courage and perseverance was confidence in God's promise and power. We must not forget the visions which he received on critical occasions to reinforce his failing energy, as at Corinth and in the tower of Antonia and on board the ship. It was his *faith* that gave him courage. It was his loving loyal unwavering attachment to Jesus Christ that made it impossible for him not to persevere.† It

\* 2 Tim. iv. 16-18.

† Niemeyer, in some warm paragraphs, shows how *full* Paul was of *Christ*, how he knows no title so dear as that of 'servant of Christ,' no motive so strong as that of 'love to Christ,'—how **this**

was Christ strengthening him that made him strong. The whole great principle is expressed in the words which he used to Agrippa—and they are in harmony with what he writes again and again in his Epistles—‘*Having obtained help of God I continue unto this day.*’\*

Now this brings *Paul* very near to *us*.† That

motive urged him to perpetual activity (‘Seine Liebe zu Jesu ist That’)—how he forgets all for Him—how each new impulse of zeal, each new journey, each new readiness to endure discomfort, each new resolution never to be weary, springs from this one moving power. And with all this *Thätigkeit* of the Apostle he observes (what is even more to our purpose in the present Lecture) how all his *Standhaftigkeit* arose from the same source, pp. 210–213. As to St. Paul’s *Faith*, this cardinal word, which expresses the whole secret of his life, has been but little used in these Lectures; but nearly all parts of them imply it. The subject is well unfolded in one of Besser’s chapters, ‘Der Mann der Glaube.’

\* Acts xxvi. 22.

† The *accessibility* of St. Paul’s example is dwelt on by A. Monod. There are some good remarks on this subject in Cecil’s ‘Remains’ (p. 335). ‘I delight to contemplate St. Paul as an appointed pattern. Men might have questioned the propriety of urging on them the example of Christ: they might have said that we are necessarily in dissimilar circumstances. But St. Paul stands up in like case with ourselves—a model of ministerial virtues. . . . He was no farther fitted to his circumstances than every Christian

which was the essential principle of his courage *must* be the essential principle of ours. Hence our courage *may* be like his. He was consciously an example to others, even as he was consciously a pattern of God's mercy. Hence it is that he speaks so much of his own weakness and of divine power. Will it be said that miracles and visions and the like make an interval, which cannot be passed, between an Apostle and ourselves? But what were those interpositions, considered in this point of view, but merely *visible* manifestations of that guidance and inward strengthening which are vouchsafed to every true Christian? And at least we must remember that St. Paul was not an Apostle *instead of* being a Christian. His Christianity (so to speak) underlies his Apostleship. Inspiration indeed does not depend on holiness. But it seems appointed that much of the highest instruction should come to us (even in

has warrant to expect to be, so far as his circumstances are similar. . . . And we should remember, that, as he was fitted for his circumstances, so he was, in a great degree, made by them.'

the Bible) through the sufferings and struggles of individual men. *Perseverance in the Christian life* is, after all, the basis of St. Paul's character. 'I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.\*' 'Not as though I had already attained, but I follow after. This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.†

And then he proceeds: 'Be followers together of me, and mark them which walk so as ye have us for an ensample.‡' How can I preach here, remembering as I do the peculiar circumstances which connected the University Sermons of November, 1836, with this Chapel, without referring to one of whom it may be said with peculiar em-

\* 1 Cor. ix. 26, 27.      † Phil. iii. 12-15.      ‡ Ib. iii. 17.

phasis and truth (again in Paul's words) that he followed Paul 'as Paul followed Christ' ?\* In this building—where the morning sun throws the coloured light of that window † which contains a

\* 1. Cor. xi. 1.

† Besides the interest connected with the conventional modes of representing St. Paul in art, there is the further subject of the selection and treatment of series of scenes from his life. When we consider how adapted a multitude of such scenes are for artistic representation, it is at first sight remarkable that we can point to so few such series. But the period from which our best painted glass has come down, was more favourable to subjects of a purely legendary character. Probably no windows representing incidents in St. Paul's life are better worth attention than those in King's College Chapel. (See the papers by Mr. Bolton and Mr. Scharf in the '*Archæol. Journ.*,' vols. xii. and xiii.) After following from the north-west angle a long succession of vast fenestral pictures, which display, on the principal of type and antitype, passages in Our Lord's life (His active life being given within the choir), we come on the south side to three windows containing scenes from the Acts of the Apostles, two being entirely devoted to St. Paul. In these are given eight subjects (two in each above, and two below, the transom), beginning from the Conversion, and ending with the trial before Felix or Nero. That which represents the parting scene at Cæsarea is the lower easternmost compartment of the twenty-third window, a little to the east of the south door. The Apostle is earnestly addressing those who surround him ; and a ship is in the offing, of course with the rig of the time of Henry VIII. Historically and artistically there is



representation of the scene whence my text has been taken—rest the remains of one\* who, at the hour when he had been appointed to preach before the University—died—after doing more here for the cause of Christ than any other man in the present century. I hope I am under no temptation to depreciate other influences for good: but Charles Simeon was an extraordinary example of a life sustained by prayer against difficulties, of the power of standing alone for Christ against the world, and of singleness of aim from first to last.†

much interest in these windows, especially if Erasmus, who was then in Cambridge (1515–1530) was consulted concerning them; and this is thought probable from the fact that the texts are not taken from the Vulgate. Mr. Bolton desires to prove that these windows were executed by Englishmen; but Mr. Scharf traces in them the hand of German and Flemish artists, with some degree of Italian influence, and especially names Holbein, the friend of Erasmus. The figure of St. Luke, four times repeated in these particular windows, should be particularly noticed.

\* The grave of Mr. Simeon is nearly half-way between the north and south doors of the ante-chapel.

† If this is true (and I do not see how it can be doubted by any who read the ‘Memoir’ of his life, or the Sermons preached on occasion of his death, or the papers on the subject, which appeared during 1837 in the ‘Christian Observer’), it becomes very important

Not indeed without infirmities. Possibly it is a law of God's kingdom that most good is done by those who have marked infirmities. Who knows what weakness clung through life to the very Apostles? If we had seen *St. Paul*, we might have been much disappointed. It is what has been well called the 'dependent and disinterested spirit'\*—it is that which marks Apostles and the

to recollect what were the main principles of Mr. Simeon's theology. Four features of it undoubtedly were a deep reverence for the Bible, a settled belief in the Redemptive work of Christ, an abiding sense of the heinousness of Sin, and a practical conviction of the power of Prayer. We must not undervalue what we have since learnt from other quarters; if, for instance, on one side, we have acquired a higher appreciation of the Sacraments as means of grace, and on the other side, have learnt to modify the merely technical view of Inspiration, which for a time was traditionally received. But the principles above enumerated constitute the strength of Christianity viewed as the New Testament presents it—not simply as a means of improving society, but as a remedial system for individual souls.

\* This is the expression of the Rev. John Newton, whose 'Essay on the Character of St. Paul, considered as an Exemplar of a Minister of Jesus Christ' ('Works,' vol. ii. p. 294), ought to be made known to those who are not acquainted with it. It is an Essay written in a most discriminating and most serious spirit, and marked by all the writer's strong sense and deep experience. An

followers of Apostles—and furnishes them with their stedfast courage and perseverance. Such was the spirit of the man of whom I speak : and, after forty years of scorn, God gave him honour in old age and in death. Universities may forget their greatest men ; but the sight of such a funeral sinks deep into an undergraduate's memory, and remains fresh after many years. Who can blame

interesting sketch of the Apostle's life precedes it (pp. 235-285). To follow the order taken in this course of Lectures, (i.) John Newton speaks (p. 258) of Paul's fine address in the opening phrase of the speech at Athens, which is 'suited to bespeak a favourable hearing, rather than importing an abrupt reproof;' and elsewhere (p. 306) notices the benefit of combining good judgment with zeal. (ii.) He points out the 'warmth and cordiality of his love,' and illustrates it by the sending of Epaphroditus to the Philippians 'as the most effectual means to lessen his own burden, by sympathising in the joy his friends would have in the interview' (p. 298). (iii.) 'He exercised great tenderness to weak consciences, when the scruples were owing rather to a want of clear light than to obstinacy' (p. 301). (iv.) The ardency of his love to Christ was such, that 'at the thought of it he often seems to forget his subject, and breaks forth into *inimitable digressions* to the praise of Him who had loved him and given Himself for him' (p. 297). While (v.) there was ever in St. Paul the utmost inflexibility in regard to great truths. 'Who has offended more than he against the rules of that indifference to error which is at present miscalled charity?' (p. 300).

me if I use this recollection to kindle the minds of those who are now what I was then?

And now I conclude by appealing for your help towards the relief of suffering, which, though very near to you, does not very readily force itself on your attention. Yet how eloquent, if we will listen, is the mere presence of a Hospital in the midst of the activity and cheerfulness of life! I remember visiting a hospital in one of those great northern towns, where the industry of the place, carried on amidst fire and machinery, frequently results in frightful burns, wounds, and crushing bruises. It was startling, while we were discussing the arrangements of the building, to receive a message suddenly to say that one of these accidents had occurred. *We* were all in health; and the strong man was brought—with limbs mangled—possibly to recover, possibly to die. That was an institution, happily, where Christian care was ready for the soul as well as the body. So it is here, I am assured, in your own Hospital.\*

\* A hospital in a University is very favourably placed in this re-

To me there is something infinitely affecting in the mere thought of that building—when I think also of the vigorous energy and joyous spirits of the young men who are congregated here. (May God long preserve these powers, and sanctify them to holy uses !) But when a man has watched his College friends die, ‘one after one’—when he has had some experience of sorrow, anxiety, and toil—then the unseen contrast of suffering and joy, of life and death, becomes palpable and visible, even here. I might speak (and very suitably) of other aspects of this Institution—of the blessing which it is capable of giving to every village in the county—of its connection with some of the noblest studies of the place—for all Physical Sciences reach their highest practical point when they are made subservient to the study and the relief of sickness and pain. I might dwell on the importance of making this Hospital perfect

spect, that a large number of Clergymen are available for the visiting of the patients. I should imagine it might also be made reciprocally very useful, as a means of supplying to those who are destined for the Ministry some practical knowledge of the care of the sick.

according to its idea, and worthy of the University :—and plans are now in progress for the highest improvement ; but I would rather touch the inner chord of human and of Christian feeling. Do not put aside the thought of suffering, which soon may be your own. Give—not what you can easily spare—but what you feel to be an adequate expression of thoughtful and thankful sympathy. I ask you not now to think of the Apostle Paul, but to think of Him of whom it was said—the words were read this morning in every College Chapel,\* as if to harmonise with the subject of our present thoughts—‘ *Himself* took our infirmities and bare our sicknesses.’†

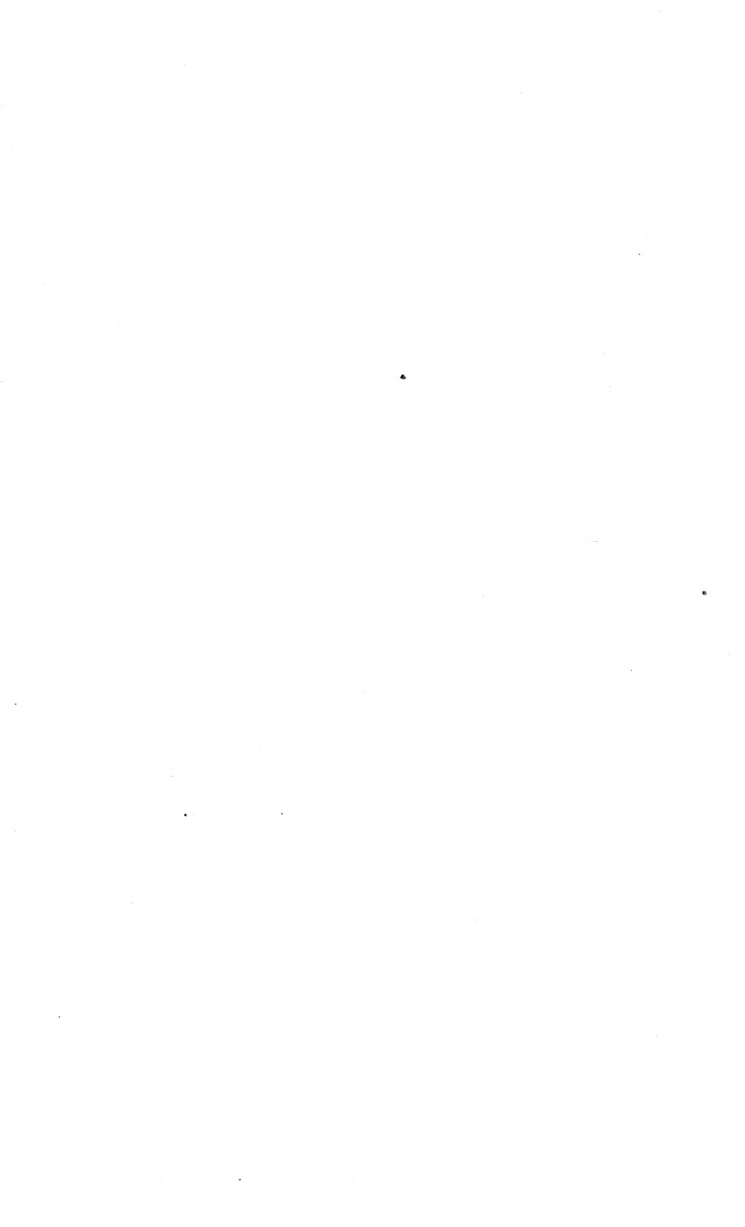
\* The Sunday before Ascension Day fell this year on the 10th of May.

† Matt. viii. 17.









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